

MOODY BIBLE INSTITUTE MONTHLY

JUNE 1936



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God Shows His Love THE LIBRARY OF THE

B) Annie Louise Murphy, New York, N. Y. JUN 1 1936

God shows His love in countless blooms,
That grow profuse along our way;
In highland, lowland, marsh, and glen
They nod and smile; what do they say?

They scatter perfume as we pass,
And every one He calls by name;
He blends their tints for our delight
From darkest blue to blazing flame!

And as He names them one by one,
Their special fragrance He bestows;
Each one distinct, her very own,
The lily fair and queenly rose!

So lavishly He paints the fields,
And every shady, hidden spot,
But last He plants the fairest one,
And calls her sweet "forget-me-not"!

And as all nature goes to sleep,
These lovely flowers close their eyes,
To wake refreshed as morning dawns,
To greet the sun, the day, the skies.

Then comes the closing of the year,
Their duty done, they farewell take,
Until their resurrection time,
When He again will bid them wake!

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June

Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
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Publication Office: Mount Morris, Ill.

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Cable Address—Bible, Chicago

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A Hitler in Germany, a Stalin in Russia, persecution in Poland, bloodshed in Roumania—the age-old cry of the Jew pierces the heart of every true child of God—Wohin sol Ich gehen? Where shall I go?

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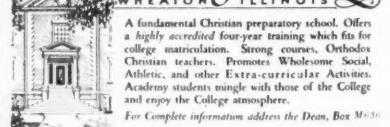
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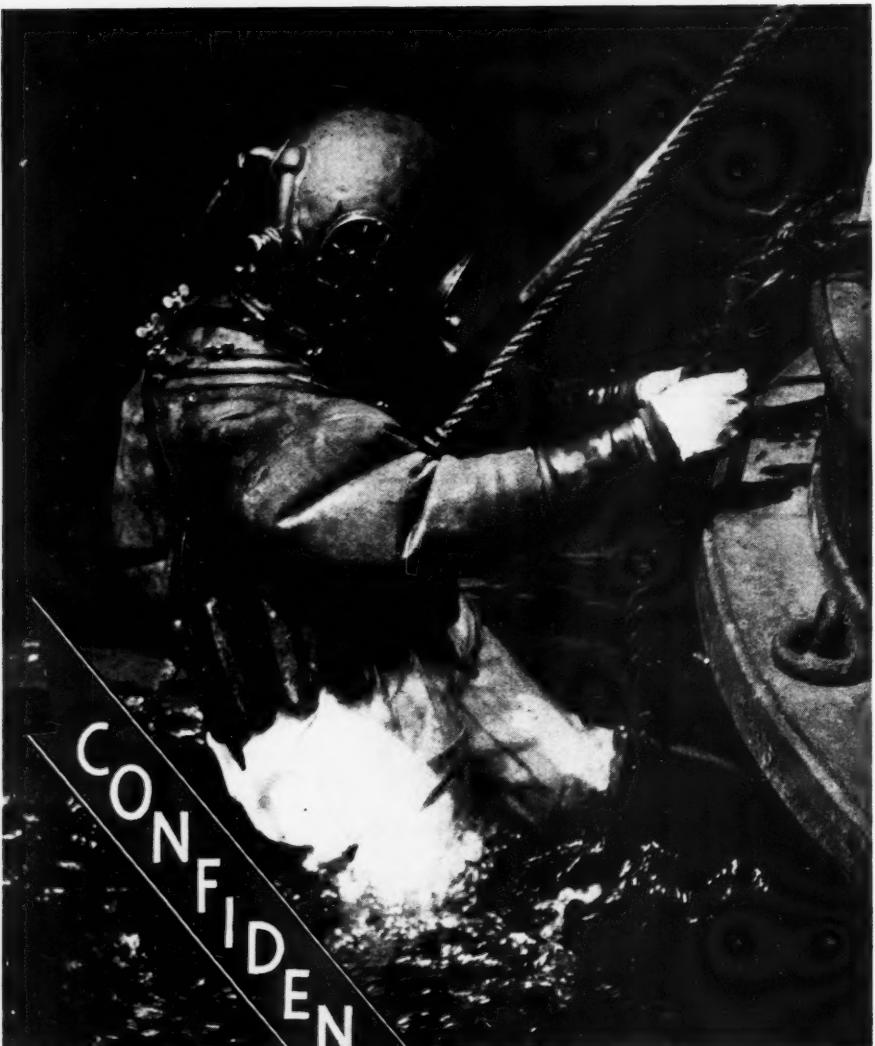
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Moody Bible Institute Monthly

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EDITORIAL NOTES

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Ecclesiastes 11:6.

This passage of Holy Writ came to mind when we read a letter from a listener to W-M-B-I, the radio station of the Moody Bible Institute. He wrote:

Cut from the Loaf "In this day of so much 'rot' being sent over the air, your broadcasts are of great value. I have been greatly surprised in going about my work which takes me in all manner of places, to find the kind of people who listen to your broadcasts.

"I have even heard W-M-B-I tuned in, in one of our 'taverns' and in a barber shop where the proprietor is an ungodly man. In one home, a very tough and coarse one, a man turned the radio on and in a moment W-M-B-I came over the air. Then a shout went up from some one present and he made haste to turn on something else; when to my surprise, a woman demanded that he turn W-M-B-I back on again, saying that she wanted to hear more of Jesus. There are plenty of such cases where good must result, and some souls must be turned into the righteous paths.

"So here is hoping and praying that W-M-B-I may continue in this valuable work to our nation which is needed badly."

+++

Russian scientists have worked out a method by which human blood may be preserved and poured into the veins of some one needing it. When an automobile accident victim is carried dying into a hospital, preparations are made. The moment the heart stops beating the blood is drawn off. It is tested and graded and put up in cans. Another day another accident victim is brought in. He needs blood badly. The can is opened and the transfusion completed in a few seconds. A life has been saved by the blood of another.

Blessed parable! Modern picture of old time truth! Before man had ever thought of it, God achieved it. Crowding into the memory are the precious reminders of Scripture: "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:17). "Being justified by his blood" (Rom. 5:9). "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ" (I Pet. 1:18, 19). "And the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

There is nothing left now but to sing. Heaven's song is "unto him who loved us, and washed us from our sins in his own blood" (Rev. 1:5). And earth's song may well be:

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

+++

We must not deny to the Bible, this grandest piece of literature, what is given to all other great works—*frequent re-perusals*. Even the school-boy

An Old-Time Editorial of 1885 understands the philosophy of re-reading. Problems in algebra or in geometry that at first appear insoluble, grow easy after a third or fourth reading.

A great statesman recently told students of Shakespeare to read the text at least twenty times before consulting commentaries. By this time the ideas of the dramatist would be so familiar that comments would either be needless, or much more likely to be appreciated. No method of Bible reading can be more heartily recommended to both skeptics and believers than this. How many mistakes would be avoided if the mind were familiar with the whole Book, familiar also with the relation of part to part! Such familiarity can come only from oft-repeated perusals. Great classical scholars are familiar with every line and every expression of their favorite authors. They look upon the blunders of ignorant critics as not only grotesque, but presumptuous. How much more must this Book of books be read and re-read, if it is to be well and truly known!

We have referred to Mr. Müller, of Bristol. This good man reads the Book in order, beginning at Genesis and ending at Revelation, then turns back again and begins afresh. After having read it through more than a hundred times he declares that it is new as ever, and that every fresh perusal gives fresh and increasing light. An epistle becomes ever so much clearer when read at a sitting; and if some part presents special difficulty, a third or fourth reading may make it plain to the understanding. It is said that an inquirer after salvation seeking light and help was told that he would find "eternal life" in the Bible, if he sought it diligently. Resolved to find the hidden treasure, he commenced to read, beginning with Genesis. He found it not in Genesis, nor did a patient reading of Exodus teach him the truth. Faint, yet pursuing, he continued his quest, until, in the closing chapters of the prophecies of Isaiah, he found all he sought, and more. Perhaps he might have missed the prize had he commenced his studies with the writings of Isaiah. His mind and heart were being prepared and disciplined for the reception of saving truth. The Law, the historical books, and the Psalms, were thus his schoolmasters to lead him to Christ, and to prepare him for the divine message of the "Evangelical Prophet." So, we doubt not, many free-thinkers would find, if only they

would seek with their whole heart this divine wisdom which alone can make men truly wise.—J. F.

+++

There are many modern illustrations around us of Paul's declaration in II Thessalonians concerning some who because they refused the truth, are given up

Believing a Lie to believing a lie (2:10, 11). Some are too knowing to believe the Bible, but believe in good luck and fortune telling.

The gullibility of the unbeliever was recently exposed in *The Great Psychological Swindle*, by Ellison and Brock. They picture the scene so familiar to any one who has occasion to be in a city hotel over Sunday, and the announcement of the several free lectures by the learned Dr. So-and-So, who is the world's greatest psychologist or psycho-analyst, or it may be a robed and turbaned Hindu.

The first lecture on a high sounding subject is on Sunday afternoon, and in they flock. The speeches are free, but there are books for sale at fancy prices, or a special course at a high price. These investigators tell us it is not unusual for this type of fraud to clear twenty thousand dollars from a single lecture course.

When people reject the Bible they open their minds to all kinds of error and their lives to every variety of evil.

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Speaking of gullibility, some one has passed on to us the literature of a woman in Washington, D.C., who apparently has found a method of profiting financially by trying to teach others to pray! The lady offers a course in the technique of answered prayer at the rate of twelve lessons for \$12. If you do not care for that, she has a personality course at the same price.

The literature of this woman is very subtle and dangerous. She declares her orthodoxy and tells of her denominational affiliation, by way of endorsement, of course. She says:

"I have discovered something new about prayer . . . A succession of answered prayers, each one more remarkable than its predecessor, has been the result. My health improved, abundance came."

And all of this through the prayer technique she wants to teach at so much per head! Prayer according to her idea is something you are to use to get what you want provided you pay for this special system!

What misrepresentation of prayer! In the words of the street, this looks like what men call a racket. How dare any one deal in this way with sacred things! It looks very much like the sin of Simon in Acts 8:18-20:

"And when Simon saw that through laying on of the apostles'

hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

These seem to be the days when men are not afraid of God. Blasphemy is common even among those who consider themselves religious. So often very glib use is made of orthodox phrases and pious expressions, when there is nothing of reality in back of them. Sometimes sinful and selfish motives dominate these who pretend to be religious leaders. May God save the people from the wolves in sheep's clothing!



This note is written after a friendly visit with the editor of a paper known to many ministers. The gentleman is in touch with preachers of all denominations throughout the land.

Discouragement He reports a deep discouragement on the part of many of these brethren.

Some are discouraged because of the increasing financial problems they are facing. They say it is impossible to get people to give as they should. In some cases the money is needed to meet huge debts on church buildings erected during the period of high building costs.

Some are discouraged because of dwindling church attendance. They say the average church member is only an occasional church attendant, and that the preacher can work and call and preach, but there is little or no response.

Some are discouraged because of lack of spiritual interest on the part of the people. They say the people are not reading their Bibles and not taking time to pray. The visiting editor exclaimed, "What is being done with all the Bibles? The publishers report selling large numbers. Who buys them and what is done with them? Surely few are being read."

Our sympathy goes out to these discouraged brethren. But is there a solution to their problems? Yes. Revival is the answer. A revival in the heart of the minister himself might start the general awakening.

The neglect of the Bible is the heart of the entire problem. Is the preacher sometimes responsible for that neglect? When

the Book is robbed of its authority, when men in the pulpit question its integrity and margin every page with interrogation points, you cannot expect the people in the pew to believe the Book has any value in their lives.

Perhaps present day preaching styles have contributed to Bible neglect. Topical or textual sermons do not make for Bible reading. Expository preaching gives the congregation more of the Scriptures, and it also helps the people to feel the preacher has respect for and appreciation of the Bible. The minister must make much of the Bible if he wants his membership to read and heed it.

The steady, courageous, victorious proclamation of the Word of God will increase attendance and interest and will bear fruit in enlarged gifts from growing Christians. But the revival must come to the hearts of some ministers before any of the other things occur.



Any one can read history. Some are able to evaluate events which become history. A few are able to discover the trends which make events and crystallize

Discerning into history.

Trends Are we able to see the lines of human thinking and

the lines of the Spirit's operation in such a way as to anticipate, at least in thought, the events of the years ahead? There is the awful possibility of taking our little affairs of each day for granted and missing their larger meaning.

Some author has given us an interesting picture of the Russia of the revolution. In the closing days of the Czarist regime, the court and all the privileged, lived their own lives in entire ignorance of the larger world surrounding them. Ladies and gentlemen of rank made the round of their brilliantly lighted circles, they dined and danced and drank—and the very brilliance of the lights within, blotted out the shadowy forms of the discontented multitude in the darkness outside. They thought their luxurious disregard of others a continuing thing, and suddenly the revolution.

"The time always comes to the thoughtful news editor," says Stanley Walker, "when, with all the obvious news covered, the conviction will come to him that something else is happening, something which refuses quite to come out in the open, but something tremendously important all the same."

What are the discernible trends in the Church and in the nation? It is the province of an editorial at times to stimulate thinking rather than to attempt exhaustive answers. Too much space would be required for a proper reply to this question.

There are some material trends visible. The trend toward non-church attendance on the one hand. But beside this is a fast growing line of companies of Christian believers in halls, tents, store rooms, and tabernacles.

There is the trend toward the non-support of some missionary agencies resulting in the recall of missionaries. But paralleling this is the steady growth of the interdenominational agencies known as the faith mission boards. These have continued to send new missionaries during depression years.

There are discernible trends in education. There is the professorial drift toward out and out atheism. The trouble is it cannot be forever held as an interesting speculation of the teacher's study or classroom. History sheds light on this, showing what happened in France when atheism became the philosophy of the masses. How are the common people related to it now? Where will they be ten years from now?

Alongside of all this is the comparatively small line of sound colleges and active Bible institutes sending forth a widening stream of witnesses to the truths of Christianity.

Some of these paragraphs could be enlarged upon and some of these trends explained, but space forbids. In missionary matters for instance, the idea of setting up Christianity as only one of the world's great religions is doing much to deplete missionary budgets. Who will sacrificially give of their substance to send out missionaries with a religion only a little better than the one already possessed? For the most part it is only those who are certain "there is only one name" for salvation who will give or go.

Watch the trends. Let us not be in that company who "cannot discern the signs of the times."



An appeal is out for books for the poor children of the mountains of the South. This is a worthy object, and many of our readers will wish to respond.

Books Send all books to the Save the Children Fund, 309 Market Street, Knoxville, Tenn.

Overcoming Handicaps

Editorial

HAVE you ever had occasion to marvel at the fortitude of some Christian you have met? Have you ever felt ashamed of the way you have complained about what you considered a trial in your life, when you have looked around and found some sufferer who was a great Christian and who never murmured?

The story of Miss H. R. Higgins, who

is known as the "sunshine invalid" of northern Australia, is one to put to shame the Christian who is inclined to murmur. Miss Higgins has been lying on her back for fourteen years with both arms and one leg gone, and only a part of the remaining leg left. This dear woman has had attached to her shoulder where an arm once was, a contrivance which holds a fountain pen, and by moving her body she has found it pos-

sible to write. Her correspondence consists of letters to the unsaved and to those who are in need of comfort.

For the benefit of our readers we have photographed a specimen of her handwriting. This letter was addressed to Mrs. A. C. Dixon and reads as follows:

"Dear Friend Mrs. A. C. Dixon:

"I often think of you and pray for you, and I heartily thank you for sending me the Moody MONTHLY.

Moody Bible Institute Monthly

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My attendant reads it to me, and then I sent it to a very old gentleman in the country who is deaf and can only see with one eye. He writes he does enjoy it. His wife is in her heavenly home, and he is very lonely and suffers with neuritis, and can hardly go out of doors. He passes on the magazine to another lonely friend. In this way it is appreciated by others as well as by myself."

In another letter she says:

I often think of you & pray
I heartily thank you for sending
Woodley Monthly Magazine my
read it to me & then I send it

"I am so shaky and weary with pain and nerve. My stumps are extra troublesome too for a long while. It is more and more difficult to write. I will be seventy-nine years old early in March, and still proving every hour of every day what a wonderful Saviour I have."

How wonderful is our adorable Lord who provides needed grace for even the longest testing time! The grace is there, for He always provides it, though sometimes we are slow to draw upon it, and we waste our time complaining. How we dishonor Him by our murmuring, and frequently how miserable we make those around us! Can we not learn something from this dear sister?

The Resurrection of Imperial Rome

By Rev. L. Sale-Harrison, D.D., Sydney, Australia

BECAUSE many strange things are happening in the world, and men's hearts are failing them for fear, Christian men and women are asking whether the Word of God has any light to bring upon such conditions. They are seeking to know if present day events are really signs of the times, and whether the prophecies of the Holy Scriptures are lucid enough to give understanding concerning these days. Such questions give the reason why we should search the Scriptures anew and trust that the Holy Spirit may use them to lift His own people out of perplexity into a place of real trust and of patient waiting for our Lord.

The first of these great national and international movements to be studied in the light of God's Word is the Resurrection of Imperial Rome. For the purpose of clarity, this article will be divided into three parts:

I

The Prophecies of Daniel

1. Its Place in History.

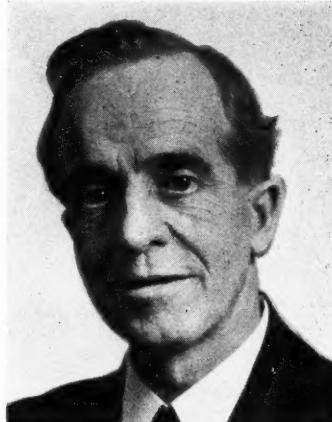
To understand the book of Daniel, it is necessary to keep in mind that its twelve chapters deal only with the events which circle around one people, the nation of Israel.

The period covered is limited to the times of the Gentiles. Chapter 1 records the taking of Jerusalem, and the last chapter prophesies the end of the dispersion. Nothing in this book is earlier than the beginning of that captivity. And the latest event prophesied is the commencement of the millennial reign of Christ, which ends the captivity.

The understanding of this simple truth is necessary if the contents of the twelve chapters are to be placed in their proper setting.

2. Nebuchadnezzar's Dream.

Chapter 2 contains the dream of King Nebuchadnezzar and Daniel's interpretation of it. The dream was of the image of a man. The head was of gold, the breasts and the



Rev. L. Sale-Harrison, D.D.

arms were of silver, the body and sides of brass, the legs of iron, and the feet were part of iron and part of clay (vv. 32, 33).

Daniel told the king that the several parts of this image represented kingdoms, and that the main features were prophetic. He also said there were to be four empires. The fourth was to be revived, and its revived form was to remain until defeated by the Lord of glory, who sets up His millennial kingdom, coming as a stone cut out of the mountain without hands (vv. 44, 45).

It is to be noted that the period covered by the symbolism of this image was from Nebuchadnezzar, "Thou art this head of gold" (v. 38), to the end of the captivity.

Chapter 7 covers the same period and the same kingdoms, under the figure of wild beasts. This is quite understandable when we recollect that Daniel was God's prophet, who would view these kingdoms from the divine aspect as wild beasts, while an earthly potentate, Nebuchadnezzar, would look on the outward appearance, and see nothing but a great man.

3. Daniel's Vision.

In chapter 7, the four empires, Babylon, Medo-Persia, Greece, and Rome, are described. But verse 7 states that the fourth beast (Rome) had ten horns. This corresponds to the ten toes of the image in Daniel 2:42.

Continuing our study of chapter 7, we read:

"These great beasts, which are four, are four kings, which shall arise out of the earth . . . The fourth beast shall be the fourth kingdom upon earth . . . The ten horns out of this kingdom are ten kings that shall arise" (vv. 17, 23, 24).

The rest of the verses in this chapter show, in harmony with chapter 2, that this revived empire will continue until defeated by the Lord, who then sets up His millennial reign. It proves that this part of the prophecy has to do with the latter days.

As the book of Daniel deals only with the times of the Gentiles, and there were to be no more than four universal empires during this period, therefore the four mentioned in chapters 2 and 7 were, as already stated, Babylon, Medo-Persia, Greece, and Rome. The fourth kingdom which was to be revived prior to the millennial reign of Christ must be the resurrection of the old Roman empire. Also the ten toes of the image in chapter 2, and the ten horns of the fourth beast in chapter 7, must prophesy of the resurrection of this empire in a ten-kingdom form.

II

The Prophecies in the Book of Revelation

Though the book of Revelation contains many remarkable prophecies of revived Rome, we will only consider chapters 13 and 17, as their contents are of more importance to our study.

Revelation 13:1 speaks of the ten-horned beast which is the same one as in Daniel 7:23. Therefore we need not be surprised to see Daniel's first three beasts of chap-

ter 7 indicated in the second verse of Revelation 13, which reads:

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion" (v. 2).

This scripture shows that there is centered in this beast all the ferocity, cruelty, and infamy of all the beasts which preceded him. Such is God's estimate of the coming Roman empire.

Revelation 17:3 prophesies that the ten-horned beast will be allied with religious Babylon, while verses 12 and 13 clearly indicate that the ten horns are ten kings which have one mind, and they give their power unto the beast.

The prophecies already referred to are sufficient to confirm the statement made that the empire of Rome will be revived in a ten-kingdom form. Do today's events indicate such possibilities? We must first consider the extent of the territory of old Rome at the zenith of its power.

The Territory of Old Rome

Under the reign of Emperor Trajan, the northern boundary was the Rhine, the Danube, and the Dniester. The eastern was the Black Sea, running southeast of the Jordan River. The southern was the north of Africa, with the Mediterranean as a Roman lake.

The questions which the Bible student needs to consider are:

1. What territory of ancient Rome will again come under a future Roman empire's sway?

2. Is the territory held at the time of her greatest conquests again to be hers?

3. Will Rome be revived according to prophecy if she regains less than she previously conquered and held at the time of her zenith?

These questions are not as simple as they look, and only the briefest discussion is permitted here. At least, such queries become food for careful thought, even if that which is involved is not important.

III

Today's Signs

Previous to Mussolini's march on Rome, Italy was a third-rate power. But he has raised its prestige enormously. The country was overrun with communism, and in three months he had swept out every communist.

Mussolini's treaties with European powers were remarkably successful until his overambitious spirit led him into the Italo-Ethiopian war. Prior to this there were no consultations in Europe without Mussolini, and when any decisions were made between the powers he demanded the right to be considered. For the sake of peace, European nations had allowed him to practically become the dictator of all conclusions. But what influence would he have acquired if he had been more diplomatic!

Before this war was commenced, Mussolini's prestige was seriously threatened, chiefly because of Italy's economic condition. It is also remarkable that the crown prince is not only the idol of the people, but with his charming wife, is increasing his influence among the rank and file. They fear Mussolini, but they love their prince.

For some years, propaganda has been carried on in the Italian schools and press

against Britain as the supposed enemy to Italian colonial aims, until the people have been unconsciously inflamed and ready for war. Italians have always looked upon Britain as their friend until Mussolini inspired their hate, merely because his warlike attitude and his breaking of the covenant of the League of Nations (which he himself signed) were brought into question.

The Cause of the Italo-Ethiopian War

Diplomats have said that the Italo-Ethiopian war was brought about to save the downfall of Mussolini. If the latter were removed from the scene tomorrow, it would eliminate the immediate danger of war with Europe, for all the threatened conflict centers around the dictator. This makes the trouble a personal one. Britain and the nations have feelings of friendship towards Italy. Their antagonism is against the bully of southern Europe.

Mussolini is prepared to risk a European conflagration to avoid personal defeat. At present he is in the saddle, but the first false step and out of the saddle he goes. There seems to be every likelihood of such an eventuality, for when the populace clearly sees the difficulties into which Mussolini has placed them—and this is difficult with a muzzled press—the Prince of Piedmont's chance will have come. The purpose of such discussion will be noted as we proceed with our next statement.

We must clearly understand that the revival of the Roman empire must come. But we do not see how it is possible while Mussolini holds Italy's reins. The majority of the countries of Europe do not trust him. But if he goes, the remarkable preparations made by him for the restoration of the glory of the Caesars will eventually prove to be a great step towards the full resurrection of old Rome.

Mussolini Not the Coming Prince

After Mussolini another may arise whose diplomacy will be unequalled among the leaders of men and nations. Many have stated that Mussolini is the coming prince. This is utterly absurd. He is too egotistical and blunt to be the cunning and clever diplomat who is to be revealed—though not before the Lord takes His heavenly people home.

Even if Mussolini were removed from the scene, the revival of the Roman empire will not be seriously delayed, for the preparations he has made are permanent. Italy has been welded into an armed camp, which will be useful in the hands of a stronger and more cunning dictator. In other words, the resurrection of ancient Rome, even in the eyes of the most superficial observer, is certain of accomplishment, and is rapidly moving towards its goal, as prophesied in Holy Writ.

For further discussion of the theme of this article read the author's *The Resurrection of the Old Roman Empire*, Bible Institute Colportage Association, 843 North Wells Street, Chicago, 25 cents. Dr. Harrison's next article to appear in Moody Monthly will be, "Italy and Ethiopia."

NEVER ALONE

The thought of the Holy Spirit being a personal friend always at hand, is a cure for all loneliness. If the thought of the Holy Spirit as an ever-present friend once enters your heart and stays there, you will never have another lonely moment as long as you live.—R. A. Torrey.

"Attachment to Christ is the only secret of detachment from the world."

"God remembers that we are dust, yet He deals with us as if we were gold and silver."

"God never puts anyone in a place too small to grow in."

Solace

By Jacob F. Post, Chicago, Ill.

An open grave!
A sight we dread;
'Tis yawning to receive the dead.
One whom we loved for many years
Leaves us to mourn with bitter tears;
No words of comfort which we crave
Are uttered by
That silent grave.

An open Book!
The Word of God
Through darkness sheds its light abroad;
The one departed walked therein
And found deliverance from sin.
Beyond that grave we now may look;
Thank God we have
That blessed Book.

An open heart!
The Spirit gives,
Assuring us that Jesus lives;
And that the one for whom we mourn,
Who was to heav'n by angels borne,
Awaits us on that blessed shore
Where tears and death
Shall be no more.

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The Salvation of Children

A Sermon to Parents

By Rev. James M. Gray, D.D.

I LOVE Jesus because He loved little children. I love Him for many other reasons, chiefly because He redeemed me by shedding His own blood, and because He ministers to me daily of His grace through His Word and Spirit. But I am conscious of a peculiar going forth of love toward Him whenever my thoughts are led to dwell on a little child, particularly if the child be in circumstances of distress or unusual helplessness. For this reason I love to read, as I am sure many of you also do, the tenth chapter of Mark and its parallel places in the other Gospels, which speak of Jesus as inviting children to come to Him, and rebuking His disciples for keeping them away, and taking them up in His arms, and putting His hands upon them and blessing them.

"I think when I read that sweet story of old,

When Jesus was here among men,
How He took little children as lambs to
His fold,

I should like to have been with Him then.

"I wish that His hands had been placed
on my head,

That His arm had been thrown around
me,

And that I might have seen His kind look
when He said,
'Let the little ones come unto Me.'

But the tenth chapter of Mark, I think, is more than paralleled by the eighteenth chapter of Matthew, from which our text is selected. Jesus takes a little child and sets him in the midst of His disciples. And He sets him there not merely to teach those disciples a lesson in humility, not even to impress them with the kind of spirit needed to enter into the kingdom of heaven, but for the child's sake as well as for their sakes. He has something to teach them concerning the child, something they never knew, or could have known but for Him. He tells them that one who receives such a child in His name, receives Him. He tells them that one who offends such a child, causes such a little one who believes on Him to stumble in his faith that he should fall, it were better for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea. He tells them that such little ones are not to be despised or set at naught, and this for the most transcendent of reasons, because that in heaven their angels do always behold the face of His Father which is in heaven. He reminds them that the Son of man came to save that which was lost, and that it is not the will of their Father which is in heaven that one of these little ones should be lost!

Ah, to my mind, there are not many stronger historical evidences of the deity

It is not the will of your Father which is in heaven that one of these little ones should perish.—Matthew 18:14

of Jesus and of the divinity of the religion which He established, than the place assigned by Him and the place assigned in it to little children. What cared the world for them before their Saviour became one of them and cradled in the manager? It was not until Christianity had begun to affect the Roman empire that love for children found expression in literature, or care for them became the custom of the great. It was when they who believed in Jesus not only saw in each human soul an appropriate object for His divine mission, but looked back with reverent wonder to His obscure cradle, that the sense of the sacredness of infancy took possession of the world. Then came the coronation of childhood, and from that time the shelter of its weakness and the culture of its power have been the chief end in every society where the inspiration of Jesus has at all entered.

Children Need Salvation

First of all, let me assure you that children need salvation. It is not the will of our heavenly Father that one of them should perish. He does not desire it. Speaking after the manner of man, it would grieve Him to have it so. And yet any of them who are out of Christ are perishing for all that. The Word of God proves this. They were shapen in iniquity, according to its testimony, and conceived in sin. They have been estranged from Him from the womb. They are by nature children of wrath, not the children of the adoption. They are exposed to God's holy anger against sin. It was not personal disobedience that exposed them, but that which preceded it, that which was hereditary, inherent, common to all the race. Their physical death proves this. Physical death was part of the penalty meted out to our first parents after the fall. But if that part of the penalty be visited upon our offspring as well as upon ourselves, why not the other part as well? If physical death be theirs, why not spiritual death also, unless God in His mercy interpose? Indeed, our children's lives prove this. Are they not selfish from a very early age, and is not selfishness idolatry? Are they not disobedient, and does not disobedience violate the fifth commandment as idolatry violates the first? Do they not appropriate things which belong to others, and is not this theft? Do they not evince wrath and hatred, and thus murder? Do they not covet and falsify? What parent is so blinded by love as to deny this?

Concerning this whole matter of the salvation of our children, the evangelical Church is divided into two schools of thought, but they agree in this one and

all important particular, that there is need of the regeneration of the Holy Spirit in the child as truly as in the adult. They may differ as to the period of life when the new birth is likely to occur, or as to the circumstances which may attend it, but as to the need of the event itself—and this is the thought demanding our attention—they are not at variance.

Of course, we are not now considering the case of infants. The Word of God says nothing specifically about them. But every evangelical pastor hopes and believes that they who die before they reach the period of moral consciousness, are not excluded from the application of the atoning blood of Christ. But in the case of children who are older, who know the difference between right and wrong, who are capable of apprehending or entertaining the elementary principles of the gospel, the case is different, it seems to me. When such a child dies, can we truly find comfort in the thought that he has gone to heaven simply because he is a child? Must we not have seen in him that which we should see in older people to warrant that conclusion? And as a matter of fact, are not the fruits of the Spirit often as conspicuous in children as in those of mature years? It is these considerations that lead me to insist upon the thought that our children need salvation as well as we.

Children More Easily Saved

But in the second place, let me assure you that they may obtain salvation and bring forth the evidences of it while very young. It is an utter mistake, I feel confident, to suppose that our children must first grow up and bring forth a crop of sin before they can produce a crop of holiness. An eminent preacher was once telling one of the deacons of his church what a work of grace was going on in the Sunday School, and how a number of children had been hopefully converted to Christ, when the deacon interrupted him with the exclamation: "Is anything too hard for the Lord?" If the Lord could convert little children, in other words, it was thought He might be able to do anything. "Why," said his pastor, "what a monstrous misapplication you have made of those words! Surely if we are to speak at all of degrees in connection with the power of the Holy Spirit, it must appear a lighter thing for Him to turn the heart of a young and impressionable child to Jesus than that of a full grown sinner hardened against the truth by long continuance in disobedience to it!" And indeed, this pastor himself was a case in point, who was converted at eleven years of age, and testified that his apprehensions of sin and his need of a Saviour at that time were clear and scriptural.

In my own pastoral experience, I have seen boys and girls of ten and twelve years of age, of whom this has been true. I wish I could tell you the whole story of one of these little girls now in glory. I wish I could tell you how in her zeal for Christ and for lost souls, she joined the Salvation Army. She used to testify in the barracks before the rough and hardened sinners who gathered there. She also used to read and mark her Bible, and write down her covenants with the Lord. When she came to die she rejoiced in the prospect of being gathered to the Lord, and in the intervals of pain, was heard ever and again to whisper, "Blessed Jesus! Blessed Jesus!"

Oh, my fellow parents, why should it be thought a thing incredible for God to save a little child? Is it not written, "Out of the mouths of babes and sucklings hast thou perfected praise"? Have you ever dwelt upon the fact that only once it is said of Jesus that He was "much displeased," and that was the time when His disciples would have kept the little children from His loving arms? Shall we say that our children must first become mature before they can be converted? Is not rather the opposite the case, and must not we become as they? For did not Jesus say, "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein?" Surely, our children may be saved!

Parents' Responsibility

In the third place, let me assure you that we parents have very much that we can do, and that we ought to do, in accomplishing their salvation. We cannot compel our children to be Christians. We ourselves cannot regenerate them. And after we have done all that the utmost love and wisdom and faithfulness could suggest, the result may disappoint us and distress us in the extreme. Good parents often have bad children, and vice versa. But they will do at least three things to help their children to be saved:

1. Good parents will set a guard about their children. They will act upon the principle that an ounce of prevention is better than a pound of cure. They will try to keep their children innocent of many things by warding off the approach of evil. They will not unduly feed their vanity or cultivate their self-indulgence. They will not permit a disregard of the Lord's day or the spiritual advantages of attendance upon the sanctuary. They will not provoke their boys and girls to wrath, neither will they hesitate to use the rod of discipline. They will choose their amusements for them, and scrutinize the literature they read, making no provision for the flesh that they should fulfill the lusts thereof.

2. Good parents will set an example to their children. Their lives will be one of humility and self-denial, of piety, of obedience to divine law, of probity, and kindness, and truth. Will a child reverence a God, for example, who is never worshiped in its own home, never prayed to, never thanked, and whose Word is never read and never talked about at the family hearth? Can He be exalted in the esteem of little children whose name is profanely spoken of by their parents? Will that son or daughter remember the Lord's day to keep it holy, whose father or mother are

neglectful of it? Will they be likely to go to Sunday School or Church whose elders seldom or never do? Will they be kind, and patient, and forbearing, who live in a domestic atmosphere of clamor, and envy, and backbiting, and hate? Will they love purity in thought, and word, and deed, where its opposite is before them in the amusements or reading matter of the household? Will they be honest who hear money, and gain, and business trickery extolled at the family table and around the fireside? Or speak the truth who are continually witnessing exaggeration, prevarication, and falsehood in those whom they are supposed to honor? Will they look less upon their own things and more upon those of others, who are every day in contact with the spirit of discontent? In a word, how will our boys and girls be led to accept and confess and serve the Saviour, where their fathers and mothers have not preceded them in such a course? The parents in the Gospel brought their children to Christ, they did not send them!

3. Good parents will preach the gospel to their children. They will speak to them lovingly but faithfully, about their sins, and about the Saviour who died to take away their sin. They will personally and earnestly and repeatedly appeal to them to receive and acknowledge and follow Christ. They will pray for them, and what is better yet, perhaps, will pray *with* them that they may be saved. They will not leave it for a stranger to do this, not even a Sunday School teacher, or a pastor. It is true that sometimes a comparative stranger can accomplish more in this respect with our offspring than we ourselves, but this does not justify our leaving it entirely for them to do.

Who Teaches Your Child?

To take only the question of the Sunday School. How many parents seem to think they have fulfilled their whole spiritual duty to their children when they have

relegated them to its (sometimes) uncertain care? The Sunday School is a wonderful and most blessed institution. Never was it accomplishing what it is today. And when it is considered in the light of secular education, the Sunday School looms up as one of the most important factors of our civilization, if nothing more. But parents should be as careful of the Sunday School to which they send their children, as of the church which they attend themselves. The teacher should be as judiciously selected as the pastor. It is not that he or she be educated, but that he be educated in the Lord. A large part of that which a parent does for his child during the week may be undone by a half hour's faulty instruction in the Sunday School. And yet but few parents are as interested in the religious education of their children as the secular. All this does not show indifference to the Sunday School, but rather an over-confidence in it as an end rather than a means to an end. It emphasizes what I have said about the importance of parents who would have their children saved, not only putting a guard around them, and setting an example to them, but personally instructing them in the way of Christ.

The Child an Immortal Soul

It only remains for me to urge this duty upon you, your responsibility to your children and to God. Our responsibility to our children rests upon the authority in which we are invested over them, and the influence we naturally exercise upon them; but especially in the fact that we are accountable for bringing them into the world without their consent; conferring upon them unasked an endless existence; and conveying to them at the same time the contagion of original guilt. Could motive more tender, more urgent, or more awful, prompt us to energize ourselves for their recovery, and bring them to the Great Physician that they may be healed? There are hereditary diseases of the body whose indications pierce a parent's heart like barbed arrows. But what are they in comparison with the loss of an immortal soul? The mother who solaces her child for the prick of a thorn, and thrusts her away with the bite of a viper is mad. But not more mad than she who so absorbed in the personal beauty of her child, her bodily and intellectual adornment and welfare in the world, has no thought or effort to bestow on her inner and spiritual life.

And our responsibility to God? What shall be said of that? The servant to whom ten talents were given was held responsible for the ten. He to whom one was given was held responsible for the one. If this equitable principle shall be carried out in everything, and shall it not, what must be the obligation of those of us to whom have been committed the trust of rational spirits other than our own, and yet capable, like ours, of knowing and glorifying their Maker and Redeemer?

We need to mark our children if we would find them by and by in the eternal home. And the mark to be put upon them is the saving name of Him who has encouraged us to do so in the words: "It is not the will of your Father in heaven that one of these little ones should be lost."

A Dream

By M. Raymond Mason, Chicago, Ill.

I thought I drove a wicked spear
Last night in restless dream,
And even now I seem
To shudder with the utmost fear.
The weapon, though unseen, was
wrought
From angry words and unkind
thought.

But in me there was deep regret;
The thing had gone beyond control
And slightly harmed a pilgrim's soul.
A friend to me he was, and yet
Between us two it cut the bond,
Nor did it stop, but went beyond.

And in my dream I strained to see
What course it took, and where the
end.
Others were harmed besides my
friend.

But great surprise took hold of me—
I followed it, and then I cried,
For it had pierced my Saviour's side.

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June,

The Holy Spirit in Everyday Living

By Rev. Robert C. McQuilkin, D.D., Columbia, S.C.

Address at Founder's Week Conference

THE glory of D. L. Moody's ministry was that he magnified those things which were magnified in the ministry of our Lord Himself. It was on the great foundations of evangelical faith that he built the Moody Bible Institute. Faith in the Bible as the inspired and infallible Word of God was linked with a purpose to master the English Bible. Faith in the blood of the Son of God was linked with a passion for souls and definite purpose to win them. Faith in all the great doctrines led to the faithful inclusion of the neglected truth of Christ's second coming. Faithfulness to the Great Commission led to making the foreign missionary outreach a main objective of the Institute. And the Institute was founded and continued on prayer and faith.

For fifty years not only the Moody Bible Institute, but the whole Bible institute movement, comprising now some seventy-five schools, has stood like a rock for these foundations of evangelical faith.

There was one other great message that was magnified by D. L. Moody's ministry, the message that is really the secret of the steadfast adherence to the Word and the blood, to the Great Commission and Christ's coming: that message is the truth of the fullness of the Holy Spirit. There is today, on the part of both teachers and students in the Bible institutes, an eager desire for a mighty outpouring of the Holy Spirit. The movement was begun in revival power, and must make its great advances by this same power of the Spirit. Not only is there increased longing and prayer for the mighty power of the Spirit, but there is an increasing unity in the understanding of the doctrine of the Spirit. Moreover, there may also be unity of the Spirit in fellowship and love, even among those who differ in their interpretation, or in their expressions, concerning the baptism and fullness of the Spirit. Yet there is great gain in seeing eye-to-eye on the simple but sublime facts.

Let us ask and answer three questions concerning the Holy Spirit: 1. Who is He? 2. What does He do for us? 3. What are we to do with Him?

1. Who is the Holy Spirit?

The Holy Spirit is God. He is linked with the Father and the Son, as only God could be. He has the attributes of God, and He does what only God can do. And He is directly called God. In the third chapter of John, the man who is saved is spoken of as born of the Spirit; in the first chapter of John, as born of God. Ananias lied to the Holy Spirit, and he is spoken of as lying to God.

The Holy Spirit a Person

He is the loving, gentle Spirit, who may be grieved. He is not a man, as the Lord Jesus is, nor does He have a body. But He is a distinct Person in the Trinity, with distinct offices. The truth of the Trinity goes beyond human understanding, but it

does not contradict human understanding. A unitarian god would be contrary to reason; for God is love, and from all eternity God is self-sufficient. So there must be personal relations in the Trinity. The Holy Spirit is the third Person, not in the sense that He is inferior in essence or in dignity; but He is third in relationship and in order of operation. In creation, and in redemption, all things are *from* the Father, as the source; all things are *through* the Son, as the channel; all things are *by* the Holy Spirit, as the agent.

2. What does the Holy Spirit do for the believer?

The Holy Spirit convicts the sinner. And when that sinner accepts Christ as Saviour, there are four mighty miracles accomplished in his case by the Holy Spirit. Or rather, there are four expressions used of the Holy Spirit which describe His miracle work and which belong specially to the crisis of conversion. (1) The believer is *born of the Spirit* (John 1:13; 3:5, 8). (2) He has the *witness* of the Spirit who bears witness with his own human spirit that he is now a child of God (Rom. 8:16; Gal. 4:6). (3) He is *baptized* by the Spirit into the body of Christ (1 Cor. 12:13), thus united with Christ and with all other members of the Body. (4) And the believer is *indwelt* by the Spirit, who comes to abide in his heart (Rom. 8:9; I Cor. 3:16; 6:19). The Holy Spirit is in every child of God, and the Holy Spirit has baptized every child of God into the Body of Christ.

Living in the Spirit

There are four other expressions used of the Holy Spirit in His relation to the believer, which belong to his continuance in the Christian life, after the crisis of conversion. He is to walk after the Spirit (Gal. 5:25; Rom. 8:4), to be led by the Spirit (Rom. 8:14), to be filled with the Spirit (Eph. 5:18), bearing the fruit of the Spirit (Gal. 5:22, 23).

These are not four separate facts, but four different expressions describing what it means to live by the power of the Holy Spirit. Christians are to walk in love, walk in the light, walk in the truth, walk in newness of life—all glorious expressions to describe walking or living by the power of the Spirit.

"Be filled with the Spirit" is a command in the present tense and means, "Live your life in the fullness of the Spirit." A life lived in this way will bear the fruit of the Spirit. The fruit of the Spirit is love, we read in Galatians 5:22. Then follow eight great qualities that may be thought of as the children of love—four pairs of twins: joy and peace, long-suffering and kindness, goodness and faithfulness, meekness and self-control.

The fruit of the Spirit concerns what a Christian is. And every Christian should bear the same fruit. But there are also gifts of the Spirit, differing for each Chris-

tian. This concerns what a Christian *does* in his service.

The Completion of Our Redemption

There are three other expressions concerning the Holy Spirit which point toward the coming of Christ: *sealed* with the Spirit, the *earnest* of the Spirit, the *firstfruits* of the Spirit. Christians are, indeed, sealed with the Spirit when they accept Christ as their Saviour. All the glorious things that the Holy Spirit does for the believer constitute "the earnest" of the Spirit, and "the firstfruits" of the Spirit. Nevertheless, while these expressions concern the present work of the Spirit, they set forth the relation of that present work to the completion of our salvation, when the Lord Jesus comes and we receive our resurrection bodies. Thus, we who "have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope" (Rom. 8:23, 24). That is, when we were saved, we were saved with a great hope in view; and with patience, we wait for the completion of our redemption. Again, we "were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, unto the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14); God, "who hath also sealed us, and given us the earnest of the Spirit in our hearts" (II Cor. 1:22); "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (II Cor. 5:5).

The Believer's Instructor

What the Holy Spirit does for the believer may be summed up in two words. His work is to *minister Christ*. He takes the things of Christ and makes them real in our lives. When we were saved, God gave us Christ; and with Christ, He gave us all things. All things in redemption are from the Father. All things in redemption are through the Son. Why then, if God has granted to us all things that pertain to life and godliness; if He has blessed us with all spiritual blessings in Christ; if He has given us joy and peace and power, why are we defeated? Why are we poverty-stricken in the riches of Christ? The answer is that all these things are by the Holy Spirit. It is He who takes the joy of Christ, the peace of Christ, all the gracious qualities of Christ, and works them in the believer. It is He who, by His mighty power, does the works of Christ in and through the believer.

The Lord Jesus, when He was on earth, did His work through a human body. He was completely filled with the Holy Spirit. What He said and what He wrought were in the power of Another. He did the works of His Father, and spake the words of His Father. He did this by the power of the Holy Spirit. When Christ died, rose, and ascended, He poured forth the Holy Spirit, and believers were *baptized* by the Holy

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Spirit into the Body of Christ. They were joined to Christ. Christ now is doing His work in and through the members of His Body.

How much are Christians like Christ? The answer is, in proportion as they are filled by the Spirit. How much do Christians do the works of Christ? The answer is, in proportion as the Holy Spirit works in and through them.

3. What are we to do with the Holy Spirit?

What is our responsibility in being filled with the Spirit, led by the Spirit, walking in the Spirit, bearing the fruit of the Spirit? It is at this point that devoted Christian teachers have divided. One reason for these divisions among humble, spiritual, and scholarly teachers is that the Church as a whole, through the ages, has neglected this truth of the work of the Holy Spirit in the believer, just as it has neglected the truths concerning the second coming of Christ. In our day, the work of the Holy Spirit is being studied as never before. The Bible institutes should be an instrument to help the Church toward a vital unity on this great truth, as thousands of Spirit-filled young people are sent forth to make Christ known.

Only One Baptism

Many have taught that what a Christian needs is to seek for the baptism of the Spirit as a mighty work of grace subsequent to the work of regeneration. But the clear teaching of Scripture is that all believers have been baptized into the Body of Christ (I Cor. 12:13). It is quite evident that the early believers were not to seek for the baptism of the Spirit, for there is not a single exhortation in the epistles that they should do this. And yet it is quite evident that some of those early believers were very far from being filled with the Spirit and walking in the Spirit. It must be recognized, however, that many brethren who use the expression "baptism of the Spirit" are using it rather in a popular, inaccurate, sense to signify the transformation that comes to the Christian when the Holy Spirit fills his life with new power, as He did in the case of D. L. Moody, and of practically all Christians who have been greatly used of the Lord, including the hidden, humble saints as well as the more noted leaders.

Others have suggested that the fullness of the Spirit is an experience that is subsequent to regeneration, and that all Christians should seek for this experience. It is true that believers are commanded to be "filled with the Spirit." They are to live their lives in the fullness of the Spirit. This indicates that it is possible for a Christian not to be filled with the Spirit.

There should be general agreement on the fact that God's normal plan is that one who is born of the Spirit should from that moment begin to live by the power of the Spirit. This is summed up in Galatians 5:25: "If we live in the Spirit, let us also walk in the Spirit." That is, if we have been made alive by the power of the Spirit, raised from the dead, then we should live our daily lives by the same supernatural power of the Spirit. There is here no provision made for a second work of grace, so far as God's working is concerned.

The Infilling of the Spirit

But how, then, shall we explain the experience of multitudes of Christians who have had a crisis which transformed their life and ministry? These experiences may be very real, yet a faulty explanation may be given, and a wrong interpretation of Scripture may be applied to them. The Scriptures do not present two kinds of Christian lives, one to be lived on what may be called an ordinary level, and the other to be lived by the Spirit. The normal Christian life is the Spirit-filled life. To the extent that the Christian is not living by the power of the Spirit, to that extent he is spiritually subnormal.

What, then, is the definite, practical thing that a Christian should do? First, there should be the conviction of need. When we have learned what the Holy Spirit does for Christians, and find that our lives are not only falling short of these things but contradicting them, there comes the conviction that something is wrong. The fruit of the Spirit is joy and peace. If a Christian is worried, and does not know the peace that passeth understanding, he should be convicted that something is wrong.

God's command to him is, "Be filled with the Spirit." But what is our part in being thus filled? One clear answer is that we are to yield ourselves unto God. Again and again this message is given, that there should be a full surrender of the life to the Lord.

Yielding with Faith

But many Christians are fully surren-

dered so far as they know, and yet they do not have victory. The reason is that the yielding has not been united with faith.

Now this faith is not the faith that we are made sinless. Nor is it the belief that we must continue to live an up-and-down life, struggling against the same sin, and defeated in our service. We are to reckon on the great fact that we have been united to Christ by the Holy Spirit, and that our life now is to be lived in the supernatural power of the Spirit. Having Him, we have the earnest of our inheritance.

Today our body is "dead because of sin" (Rom. 8:10). That is, it is incapable of righteousness; we are not capable of loving God and man. But God gives life to our mortal bodies through "his Spirit that dwelleth in you" (Rom. 8:11). That is, He gives spiritual life, power to live in victory now, power to love. This is the earnest of our complete redemption, when we have our resurrection bodies.

Having yielded ourselves, and trusted Him to fill us, we are now day by day to put to death the doings of the body *by the Spirit* (Rom. 8:13). And this we do by faith. This is the "crisis followed by a process," as Dr. Griffith Thomas used to express it.

"Be filled with the Spirit," is a command. Christians have no option in the matter. But it is a gracious command. There are but two ways to live: by our own effort, or by the power of Another. "Be filled with the Spirit" is a gracious invitation to exchange our weakness for God's power.



"All his paths are peace"

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June,

Where and How to Find God

By Rev. James Cameron Murdoch, Sparta, Ill.

OH, THAT I knew where to find God!" This is the cry of a man who lost his wealth, his family, his health, and his reputation. His cry was not for recovery of material goods or relief from physical pain. It was the cry of his soul for God. The anguish of his mind occasioned by the darkness and mystery of existence was far deeper and more poignant than any physical pain could ever be. If he could only find God and be always sure of Him in all the changing scenes and fortunes of life, nothing else would really matter.

It is the same with ourselves. If we could only find God and be sure of Him. But like the people of long ago who stood far off from the thick darkness where God was, we too, shrink back and thus fail to find Him.

Where Shall We Find God?

We shall find Him where Moses found Him—in the "thick darkness."

1. God is found in the darkness of a mysterious existence.

It is not difficult to see why a man who attempts a scientific approach to the problem of God ends in a position of agnosticism. He studies physics, chemistry, biology, psychology, astro-physics, and astronomy. But as a result of these studies he does not say, "I have found God, I know what God is like." He is more apt to say, "I do not say there is no God; I only say I do not know."

The poets sing:

"The heavens declare Thy glory, Lord,
In every star Thy wisdom shines."

"To them who have eyes to see
Every common bush is afame with God."

The poets sing not because of scientific knowledge, but because they possess a spiritual intuition and insight.

A few years ago, I read a book called *Through Nature to God*. It is my opinion that if the honored professor confined himself to this one method, he never did or ever shall find God. God is in the thick darkness of a mysterious existence, and human science can never find Him.

The Philosophical Approach

Another man tries a philosophical approach to God. He assembles in his mind the facts of existence, as for example, the awful thoughts of limitless space and the endlessness of time. Then there is the fact of sin and questions which naturally rise concerning it. Why does it exist? Why did it ever enter our world? Why is it permitted to develop into all the horrible and hideous details in the personal life and social and economic relations of mankind? There is the greed of the rich, the widespread poverty of the masses, the inevitability of international warfare and fratricidal strife.

There is the fact of God, who, he is told, is all wise, infinitely good and all powerful. It is a position which strains his intelligence

And the people stood afar off, and Moses drew near unto the thick darkness where God was.—Exodus 20:21

and faith to the breaking point. By the problem of God, says a modern theologian, I mean "God is a problem to me, I am a problem to God, and God is a problem to Himself." Thus men by their philosophy, do not find God; they lose Him. "For after that in the wisdom of God the world by wisdom (i.e. philosophy) knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

The Approach by Faith

God in the thick darkness of a mysterious existence is found by faith. Faith is walking with God in the darkness. A story is told of D. L. Moody being one day in the dark cellar of his home. It had the old fashioned entrance, an opening in the floor. His little daughter came near the opening. He could see her clearly; she could not see him in the thick darkness. "Daddy," she called, and he answered, "I am here." "But I do not see you, Daddy." "Jump, my daughter, and I will catch you." And into the darkness she jumped with unwavering faith, to find herself almost immediately in his arms. Faith says, "He is," and goes into the darkness and learns that underneath are the everlasting arms.

2. God may be found in the darkness of His providential dealings.

We can never be sure of what God is going to do to us and with us. Job lost his material possessions, his family, his health, his reputation, and had the suspicion he might lose his life, all at the hands of God. "Though he slay me," is the possibility that comes to his mind.

Job had a greater sense of the immediacy and imminence of God than most of us. His mind was not filled up with conceptions such as the law of causality, which moved God far away from the scene of action. Our generation needs to know "that the Lord, he is God in the heaven above and the earth beneath." When Job lost his possessions he said, "The Lord giveth and the Lord hath taken away." When we lose ours, we blame the economic disorder and depression.

It is a great advantage for a man to believe and realize that whatever happens to him comes from the hand of God. There is darkness about these providential dealings, but any situation never will be hopeless if we can believe the adverses and reverses come from Him, by His permissive will.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

What Hosea Discovered

Here is another man. We all know him well. He married a wife and she proved unfaithful to him. That was heartache and

heartbreak for a man who loved as Hosea loved. In that dark experience he found out something for himself and for us, namely that God is love; God loves the faithless, the unlovely, the unclean and unholy; God loves us all with an unquenchable passion and devotion. "How shall I give thee up, Ephraim?" (Hos. 11:8). "The love of God," said Dr. Jowett, "is not a mere thought or sentiment of the Almighty. It is an energy. It is as real an energy as the energy of electricity. It is the energy of the divine affection rolling in plenteousness toward the shores of human need." Where did Hosea learn that soul-quickening and soul-moving truth? He learned it in the darkness of God's providential dealings.

So if there comes to us tragedy, disappointment, loss, or wasting disease, we are not to stand afar off in unbelief, rebellion, cynicism, and despair, but draw near to the thick darkness where God is. We shall find Him in the darkness of His providential dealings.

Finding God in the Cross

3. God is found in the darkness of a substitutionary and sacrificial suffering.

There is darkness and inscrutable mystery in this idea of a substitutionary and sacrificial suffering.

"Unto Adam also and to his wife did the Lord God make coats of skins" (Gen. 3:21).

"When I see the blood, I will pass over you" (Exod. 12:13).

"Without shedding of blood is no remission" (Heb. 9:22).

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

What is it in the nature of God, what is it in the nature of things that demand such substitution and sacrificial suffering? To raise this question is to be aware of the darkness and mystery of it all.

The Cross is God's answer to all the questions of my heart as to why sin exists, why it ever came into the world, why it is permitted to develop into all the terrible details in the personal life and the social and economic relations of mankind. The Cross of Christ is the evidence that God Himself has assumed all the responsibility for sin's presence in the world. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). The Cross of Christ tells me in large letters crimsoned by the blood of God's only Son, that He loves me with an undefeatable love.

It is given unto us not only to believe in Him, but also to suffer for His sake to fill up that which is lacking in the sufferings of Christ for His body's sake. It is in the darkness of His and also our own sacrificial

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facts of
existence,
as for exam-
ple, the
awful
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ness of time.

Then there
is the fact
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it. Why does
it exist?
Why did
it ever enter
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Why is it
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into all the
horrible and
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details in
the personal
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of mankind?

There is
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There is
the fact
of God,
who, he is
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strains his
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First Presbyterian Church, Sparta, Ill., James Cameron Murdoch, Pastor

suffering, that we really find God. "I am crucified with Christ . . . Christ liveth in me" (Gal. 2:20). It is only in the experience of sacrificial suffering we are able to share our God with others.

How Shall I Find God?

The people stood afar off, but Moses drew

near to the thick darkness where God was. I shall find God only in the person of a mediator. Moses went into the darkness and brought back a system of laws and a religious technique by which the knowledge and experience of God was to be perpetuated among the people from generation to generation. "The law was given

by Moses, grace and truth came by Jesus Christ. Another went into the darkness where God was. And He has brought back and made available to us the knowledge and experience of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "He that hath the Son hath life" (I John 5:12).

Our Lord also gives to us the meaning of our tears. He was perfected by things which He suffered. When we suffer we are chastened of the Lord "that we might be partakers of his holiness" (Heb. 12:10). God is found in the darkness only in the person of the "one mediator between God and men, the man Christ Jesus" (Heb. 2:5).

"And the people stood afar off." And they do so today because of fear, timidity, ignorance, lack of faith, love of this world, love of money, love of pleasure, and the lust of other things. We, too, in a lesser sense shall have to go into the darkness to find God and bring Him to those who stand afar off.

God is found in the person of a mediator. God is found in the darkness of a mysterious existence, the darkness of His providential dealings, and the darkness of a substitutionary and sacrificial suffering. If we say, surely this darkness shall cover us, even the darkness shall be light about us, because the Son of God has come and has given us an understanding that we might know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life. Lo, we have found Him!

The God We Need

By Rev. George W. Kehoe, Wenatchee, Wash.

THE text speaks of God's providential care of Israel. Israel under the covenant promises was "the apple of his eye." A commentator writes of this expression, "The pupil, or aperture, through which rays of light pass to the retina, is the tenderest part of the eye; the member which we most sedulously guard from hurt as being the dearest of our members; the one which feels most acutely the slightest injury, and the loss of which is irreparable." The care and protection that we give to guard the apple of the eye from injury and suffering, is thus chosen to illustrate God's care of His people, the Jews, in the days of Zechariah.

The Church has been given a higher place in her relationship with God than Israel. We of the spiritual Church are one with Him. He dwells in us, and we in Him. Promises of God's providential care were not more true for Israel than they are for us. We may always be assured that He knows all things about us, great and small, that He loves us with an everlasting love, that He has power "to usward who believe," that He wills to keep every promise of His to us, and give us His personal care.

For he that toucheth you toucheth the apple of his eye.—Zechariah 2:8

Can We Trust the Lord?

Many of God's people are undergoing great trial of their faith. They are in straitened circumstances, and are fearing that conditions for them may become worse. With many, their homes are gone that they once called their own, and worse than that, have come and life now offers but few or no opportunities to them. They are concerned about the future. Their question is, "Can we trust the Lord fully for the present and the future? Can we trust with such assurance and certainty as to relieve anxiety, be at peace in the soul, and keep happy in Him before a disturbed world?" The answer of Scripture is that they may. Our study from Zechariah 1, will show how the Lord answers that question.

I

The Revelation of the Lord of Hosts

"Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts" (v. 3).

The Lord refers to Himself as "the Lord of hosts" about fifty times in the book of Zechariah. It was His special revelation of Himself for the need of His people then.

"The Lord of Hosts"

The first mention of "the Lord of hosts" is in I Samuel 1:3. Dr. Scofield in his reference Bible writes: "Jehovah is Lord of (warriors) hosts. It is the name, therefore, of Jehovah in manifestations of power. 'The Lord of hosts, he is the king of glory,' and accordingly in the Old Testament Scripture this name is revealed in the time of Israel's need . . . The 'hosts' are heavenly. Primarily the angels are meant, but the name gathers into itself the idea of all divine power as available for the need of God's people."

The psalmist used the name "the Lord of hosts" twice to comfort and give assurance to the people of God when they were in utmost extremity. How blessed it is to find that when Israel was divided and her failure greatest, that at such a time the Lord manifested Himself to them as "the Lord of hosts"!

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The revelation of this name in Zechariah has special interest for us. If we understand the message it conveyed to Israel, it will be a help to us. More than seventy years before, the Jews had been taken into Babylonian captivity. The temple had been destroyed, and their enemies had possessed the land. Now a remnant had returned. They were comparatively few in number, were weak for warfare, enemies were on every hand and no human help had been given, though it had been promised before they returned. They were fearful. What did tomorrow hold for this little company? Would their enemies attack? Could they hold the land to which they had returned, or would they be put to cruel death or taken into a worse captivity?

To this troubled remnant God revealed Himself as "the Lord of hosts." To us, He is everything that a penitent sinner and a trusting saint needs. In this dispensation He has revealed Himself as Saviour, Lord, High Priest in the heavens for us, Intercessor, Advocate, Mediator, Shepherd, indwelling Christ, Friend, Brother, Lover, Keeper, coming Bridegroom, and King. What more does a burdened sinner or a troubled saint need? Surely He is able to redeem and deliver us from sin and in the time of trouble.

II

The Invitation of the Lord of Hosts

The Lord said that He had been displeased. "The Lord has been sore displeased with your fathers" (v. 2). What had been the attitude of the fathers? Jeremiah, a prophet called of God, had been sent with God's message to them. They were a wicked and idolatrous people. Jeremiah pleaded for repentance, and declared that if they did not repent, the judgment of God was sure to come. He foretold the captivity in Babylon for the seventy years, and the destruction of the city of Jerusalem. But side by side with Jeremiah was a host of false prophets who countered his preaching and taught the people that his message was untrue. So the fathers had not believed and had not repented.

Zechariah said, "Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us" (v. 6). In other words, just what God had said would happen did come to pass. Would that men knew that now about the Word of God!

God again called to repentance. "Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto me, saith the Lord" (vv. 3, 4). They did not hear, but will ye hear, cries Zechariah; and the modern messenger of the Lord cries, "Will the people of this generation hear God's call to repentance?"

God Unchanged

The nature of God has not changed. He is against sinfulness today as ever in the

past. Today God is calling all men to repentance. A broken and a contrite heart the Lord will not despise. May our hearts become sensitive to the sinfulness of sin, and quick to accept the holy will of God. The only basis on which God could bless the Jews was a return in heart and practice to His will. It is likewise the only ground on which the Lord can meet us and grant us blessing. If we need God's help in personal life, in our homes, in our churches, in our nation, then we must return to Him in true repentance. We must afflict our spirits because of our grievous sinful past, and bend low before Him to accept His will.

III

The Secret Power of the Lord of Hosts

Israel could see her own lack of resources and the strength of the enemies arrayed against her, but she could not yet see the secret power of God on her behalf. She must be informed of it. The two visions of this chapter were given to convey this information.

The Rider on the Red Horse

First, the vision of the rider on the red horse.

"I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were three red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest" (vv. 8-11).

This is the report of an inspection of affairs on the earth. The report read, "All the earth sitteth still, and is at rest." That was the difficulty. There should have been a stir on earth to help the remnant of the Jews establish themselves in the land. God was displeased with the "rest" found on the earth, as we read, "And I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore

Detour Journeys

By George Santa, Chicago, Ill.

Without detours, I had not known
The calm of sunset hill,
The stillness of a starlit night,
The quake of dawn, the thrill
Of crackling leaves beneath the feet,
Of songbird's call, both low and sweet.

I had not known the gentle peace
That rides the fuming wave,
Nor had I learned the comforting
That roaring thunders gave.
Before God gave me eyes to see,
A storm was just a storm to me.

thus saith the Lord; I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem" (vv. 15, 16). Though earth gave no help to the remnant of the Jews to re-establish them in the land, and this feeble band could expect none from man, yet now God reveals His secret plan to them, and help will come from the Lord of hosts.

The Four Horns and Four Smiths

The second vision was that of the four horns and the four smiths. Verses 18 to 21 should be read in the Revised Version. The four horns were seen first. Horns in Scripture frequently signify governmental powers. These had scattered Judah, Israel, and Jerusalem, so the remnant was already familiar with them. They were yet a source of fear. But the smiths were not yet seen. Deliverance was to come through these, for the smiths "are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." In this way God made known His unseen secret power in behalf of His distressed and anxious people.

God was the Lord of hosts to them. He is the all-sufficient Saviour to us. In order to receive His blessing and power we must repent by turning from our sinfulness and self-will to the Lord. We should become sensitive to His will, and live a life of deep devotion. Then we may rest in the confidence of His secret, unseen power, yet revealed in His Word and promises, and which will meet every need.

The Boy Who Guided Safely

A missionary from India recently related the following experience. At one time when about to make a long and dangerous journey, the missionary asked one of the native chieftains for a "great guide." A boy was assigned to that service. At first the missionary was disappointed, but the boy soon showed himself capable. On the second day as they ascended a dangerous mountain path they were suddenly enveloped by a thick Indian fog. The missionary unable to see the guide before him, at first refused to go farther. But the guide said, "I am going on." "I cannot see you, and will fall from this path to certain death. We cannot go on." The guide said, "I know the way, and I am going on." "But how can I follow you and be safe? I cannot see you." "Bend low: get down so that you can see where I place my feet. Then as I walk on, each time put your foot into the place from which I have taken mine," were the directions the guide gave. Thus they journeyed on and upward until finally they came into the glorious sunshine above.

Our Lord is asking us to accept His guidance throughout life. The path is often found difficult and trying, and the darkness of the things of this world often surround us. He leads on. Neither are we able to see Him nor follow in His steps unless we bow low in humility and obedience to His will. If we do, He will lead us safely onward and upward, and some time we will find that He has led us with safety above the turmoils of life and the darkness of this world into the light of His glorious presence above. Bend low to His will, Christian. The Guide, our Lord Jesus Christ, is a safe guide.

He Lifted Me

By LeBaron W. Kinney, Cleveland, Ohio

THREE is sweet heavenly music in that word "lifted" as it is used in the Word of God. The same Holy Spirit, the Spirit of Christ, who was in Moses, starting the musical notes, has not forgotten to bring out the same glorious refrain in the words of the Lord Jesus and His apostles in the New Testament, and He enables us to appreciate and enjoy it.

Nicodemus was struggling with the great question of the new birth and asked our Lord, "How can these things be?" Our Lord was making our part in this matter as plain as it could be made, when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15). The Greek word here translated "lifted" is *hupsoo*. This same word is used in John 12:32 where He said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." It is also the word that is translated "exalted" in the following passage, which speaks of His resurrection: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted" (Acts 2:32, 33).

Some Light from the Hebrew

Since our Lord has called attention to Moses "lifting" up the serpent in the wilderness and has told us that this is a type of His being lifted up for us, we will go back to the Hebrew and see what we can learn from the Hebrew word that is used to speak of this "lifting."

The passage the Lord referred to was Numbers 21:9: "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." The word used here for "pole" is *nēs*. It means something lifted up. It is used of a banner, a flag, or something placed on a hill to be seen from afar (Isa. 13:2; 30:17). Moses put the brazen serpent upon something that lifted it up like banner to be seen afar.

Now if we go back to the first time this word *nēs* is used, we shall find something to help us. The first use of the word is in Exodus 17: "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. . . . And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed And Joshua discomfited Amalek and his people with the edge of the sword And Moses built an altar, and called the name of it Jehovah-nissi For he said, because a hand is lifted up upon the throne of Jah the Lord will have war with Amalek from generation to generation" (R.V.). Moses in the mountain with his hands uplifted interceding for Israel is a picture of

our Lord at the right hand of God interceding. His is the hand upon the throne.

The Altar—Jehovah-nissi

The first occurrence of the word *nēs* is in the name which Moses gave to the altar, "Jehovah-nissi," Jehovah, my lifted up, or Jehovah lifted up for me. "Nissi" is the word *nēs* with the addition of one letter to make it mean "my" lifted up. This word, like many other Hebrew words, is used for different things and the context must show what is "lifted up." It is always used of something that is lifted up in order to be displayed as a banner, but that does not mean that it is the word banner. We have seen that in Numbers (21:9) it was something that was used to lift up the serpent that it might be displayed to the people, and so naturally one would think of a pole. This pole may have been in the form of a cross and the brazen serpent was very likely fastened to it with nails.

Jehovah-nissi was the name given to an altar. Now an altar is not a banner. Jehovah-Jesus was to be lifted up as a sacrifice, as the Lord said to Nicodemus, "The Son of man must be lifted up," and again, "I, if I be lifted up will draw all men unto me," and again, "When ye have lifted up the Son of man." It is the Holy Spirit's way of speaking of the crucifixion. It links together the teaching that is hidden in the word "lift."

The Ensign—Christ

Then again this same word *nēs* is used once very definitely as a name of the Lord Jesus. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11:10). The word *nēs* is here translated "ensign."

From the experience of Moses and the children of Israel in overcoming Amalek, there comes the thought of a banner, to speak of Jehovah who is victorious for me. We might have expected Moses to have said Jehovah *our* banner, or Jehovah lifted up for *us*. But the Holy Spirit teaches us to say, "The Son of God who loved *me*, and gave himself for *me*." We do not stand with Moses where he could see only the shadow of the cross. We know now how victory came through the altar, and that it was Jehovah Himself who was "lifted" for us. There is a hand upon the throne of Jah interceding for us. We do not believe that this refers to an oath, but to Moses' experience in obtaining the victory on high (on the mountain) as a type of Him who is now "exalted" at the right hand of God to intercede for us.

When the Lord Jesus was "lifted" (*hupsoo*) upon the cross, we too were lifted there in Him as our substitute. When He was raised from the dead and "exalted" (*hupsoo*) to the right hand of God, there was an "exceeding greatness of his power to upward who believe, according to the working of his mighty power." So there

was this "lifting" power that was exerted on our behalf. We look back to the cross and forward to the glory through this word. There is this difference, that on the cross He bore our sins alone, while at the right hand of God He will share with us the "pleasures for evermore." We delight in this word because it gives Him all the glory, "He lifted." "Oh, praise His name, He lifted me."

Lifting Up to Carry

There is another Hebrew word *na-sah* which is translated some thirty times "to lift," and many times "to bear" or "to carry." This word is never used of something that is to be lifted up in order to be displayed, but always of something that is to be lifted in order to be borne or carried. This is the word used in Isaiah (53:4, 12): "Surely he hath *bore* our griefs," and "He *bare* the sin of many." Now note the difference and the accuracy with which the words are used. He, the Lord Jesus, was lifted (*nēs*) and displayed before all the world as the One bearing our sin, but He bore (*na-sah*), lifted in order to bear, our sins in His own body. But we too are "lifted" in Him in order to be displayed. Some day all creation will realize that we were reckoned to be on the cross dying in Him, and the Church will be displayed in glory, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

REVEREND ILLITERACY

Of one of the minor annoyances of editors, the *Messenger*, journal "of the Evangelical and Reformed Church," says:

The word "Reverend"—with its abbreviation "Rev."—is an adjective, not a noun. It cannot properly be used like the nouns pastor, doctor, bishop, father, professor, president, etc.

In his book, *A Dictionary of Modern English Usage*, published by the Oxford Press, H. W. Fowler speaks of "illiteracies like Rev. Smith, instead of Rev. J. Smith, or the Rev. Mr. Smith," and goes on to say, "The use of this prefix requires the person's Christian surname or initial, not his surname alone." Help us to avoid such an "illiteracy," which is not creditable to any journal.

An editorial squib in *Harper's Magazine* some time ago, had this to say on this subject: "With regard to the use of Reverend or Rev. before a surname, as in 'Rev. Jones,' or 'The Rev. Jones,' to fail to know that the proper form is 'Rev. Mr. Jones,' or 'Rev. Dr. Jones,' or 'The Rev. Mr. Jones,' is the literary equivalent of eating peas with a knife, although if a given name precedes the surname one properly writes, 'Rev. John Jones,' or 'The Rev. John Jones.' Doubtless there are others in the provinces who believe that 'Rev. Jones' is permissible; but that will not be used in *Harper's* so long as there is a blue pencil left in the office."—*Boston Transcript*.

Going Beyond the Doctrine of Christ

By Evangelist George H. Gilmer, Draper, Va.

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TH E expression "whosoever transgresseth" is translated in the Revised Version, "whosoever goeth onward," and in the margin of the Revised Version "whosoever taketh the lead." The idea is this: We are warned against "taking the lead" and "going onward" beyond the doctrine, or teaching, of Christ. Christ said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Having found Christ we are to abide in Him, and not undertake to go beyond Him. His own blessed word is: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

Abide, the Keynote

"Abide" is the key word of the above text. It means to "stand still," or "dwell," rather than to "go onward." Having found Christ, the truth, it is the utmost folly to "go onward." To "go onward" is but to get into error again. Christ is the way back to God, and having found Christ if we "go onward," we lose the way back to God—we lose God. But "he that abideth in the doctrine of Christ, he hath both the Father and the Son."

May I use a simple illustration to throw light on the meaning of the text we are considering? A traveler is fighting his way in the night in the face of a terrific storm. He is growing numb with cold and is almost exhausted. Suddenly he sees a light and presses toward it with renewed faith and courage. A door opens and he passes into a warm room where there is both shelter and food. There he must abide till the storm is passed. To "go onward" would be consummate folly and would mean death. Whosoever goeth onward hath not God. He that abideth hath both the Father and the Son.

The Know-It-Alls

The beloved disciple John lived longer than any of the other apostles. He lived until near the close of the first century. He lived to see many false teachers arise in the Church, teachers who presumed to go beyond the doctrine of Christ. They claimed to know more than the ordinary Christians of their day. The name by which they called themselves shows this. They called themselves Gnostics. The word comes from the Greek, meaning "to know." They claimed to know more than other people, to be the leaders, the advanced thinkers and scholars of their day. The Holy Spirit through John warned the people against these teachers who assumed to know more than Christ, and to go beyond the doctrine of Christ. He called them "antichrists, liars, seducers," who lead the unwary astray.

History has a way of repeating itself. The same conditions that existed in John's day exist in an intensified form in our day.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—II John 1:9

Antichrists, false prophets, and false teachers abound today as never before in the history of the Church. In the face of God's warning, they assume to "take the lead," to "go onward" beyond the doctrine, or teaching, of Christ. They tell us that no scholar now believes in the old doctrines, that the world has progressed beyond such primitive teachings. A favorite phrase with them is "the assured results of modern scholarship." But the voice of our Lord comes down through the ages in loving warning saying, "Abide." Truth is static. It never changes. The truth, like Christ who is the truth, is "the same yesterday, and today, and forever."

Now let us consider some of the more important teachings of Christ in which we are urged to abide.

What Christ Taught

Christ taught the trinity of the Godhead, His own deity, the personality of the Holy Spirit, the reality and personality of Satan, the verbal inspiration and absolute authoritative nature of the Old Testament, and the doctrine of the blood atonement.

He taught the necessity of the new birth, and of repentance, faith, and good works. He told the religious formalist and moralist Nicodemus, that "except a man be born again, he cannot see the kingdom of God." He taught that a man is not saved by a self-imposed moral reformation, which is impossible, but by the power of God in a new birth; and that repentance (a turning from sin), and faith (a turning to Christ), and good works would follow as naturally as a good tree bears good fruit.

He taught His own second coming in language so plain, honest, and straightforward that to doubt it is to doubt Him. To reject it is to refuse to abide in His doctrine, and to "go onward" to "the doctrine of demons." It is the demon-possessed scoffers of the last days, who walking after their own lusts, shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." These demon-possessed scoffers prate about "the stability of the laws of nature," "the majestic march of evolution," etc. They forget that God, when it pleases

Him to do so, departs from the laws of nature and works miracles; that He changes His methods from the evolutionary to the cataclysmic, for so it pleased

Him.

Finally, Christ taught the immortality of the spirit, the resurrection of the body, the life everlasting of believers, and the endless punishment of the impenitent. Remember, he who transgresseth (goes beyond) the doctrine of Christ, hath not God. He who abides in the doctrine of Christ, hath both the Father and the Son.

HOW II PETER TRANSFORMED A LIFE

There was a meeting of "Old Timers" during Founder's Week Conference at the Moody Bible Institute. Among those who attended was Dr. James Edward Congdon, pastor of the Englewood Presbyterian Church, Chicago, since 1928. At this meeting Dr. Congdon said:

"From 1895-1900 I was secretary of the Y.M.C.A. at Baraboo, Wis. Dr. R. A. Torrey came there one time to attend a state convention as Bible teacher. I said to him one day, as we were leaving the auditorium together, 'I am a complete failure as a Bible teacher and speaker, and the Bible is as dry as dust to me. I must either cease to be a Christian worker, or find a way to know and love the Bible as other Christians do. Please tell me how to study it so that it will mean something to me.'

"In his curt way Dr. Torrey replied, 'Read it!' I said, 'I do read it.' He said, 'Read it some more.' I replied, 'How?' He answered, 'Take some book and read it twelve times a day for a month.' I said, 'What book could I read that many times a day, working as many hours as I do?' He said, 'Try II Peter.'

"I went home and told my wife of this disheartening conversation. 'Why don't you try it?' she asked. I did, and we had II Peter three or four times in the morning, two or three times in the noon hour, two or three times at dinner, and again before we retired. It wasn't long before I was talking II Peter to every one I met. It seemed as though the stars in the heavens were singing the story of II Peter. I fancied I could hear that story in the rumble of the wagon wheels along the street. I read II Peter on my knees, marking passages with colored crayons. Tear drops were mingled with the colors. I said to my wife, 'See how I have ruined this part of my Bible. It is stained and blackened so that I can scarcely read the words.' 'Yes,' she said, 'but as the pages have been getting black, your life has been getting white.'

"And so it was," said Dr. Congdon; "for this incident resulted in the complete transformation of my life."—*Student News Service.*



Satan



By Preston M. Evans, Asheville, N. C.



CREATURE of the human imagination, or a supernatural being— which? Do the ludicrous, belittling names do him justice? Or is he perhaps better characterized by wicked one, ruler of darkness, god of this world, liar, murderer, archfiend? Is he much maligned, "not so ugly as he is painted"? Or is he one who "divides the world between atheism and superstition"?

What are his activities? Does he spend his time (as ruler of hell) supervising the torment of the bad 'uns, or in going to and fro in the earth, walking up and down in it . . . "as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8)? What is to become of him? Will his behavior gradually improve until he becomes so righteous that God will be obliged in all fairness to restore him to favor?

Unauthentic Information

Satan, from the Hebrew *satan*, meaning enemy, adversary, was according to the Talmud, once an archangel, but was cast out of heaven with his followers for disobedience and pride. Throughout the ages he has been represented as the very personification of evil and unrighteousness; the tempter, the tormentor, and spiritual enemy of mankind; a rebel against God, endowed with the intellect and power of angels, subordinate to God and able to act only with His consent.

He has been portrayed as the leader and prince of the apostate angels and as the ruler of hell, or the infernal regions, the fanciful underground place provided for punishment after the death of the wicked. In the Middle Ages, artists and writers depicted him as having horns, a tail, and cloven hoofs, but he was thought to be able to assume any disguise at will. The epic poems of John Milton almost succeeded in making him an ill-treated hero, an object of sympathy. As a result of all this misinformation, the average person's conception of him is a conglomeration of scriptural truth, Miltonic error, and pure fiction, doubtless placed in the human mind by Satan himself.

What the Bible Teaches

The Word of God has much to say about Satan. He first appears on the scene as a serpent, in the third chapter of Genesis, and the last view we have of him is in the twentieth chapter of Revelation, where "the devil (Satan) that deceived them (the nations) was cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever" (v. 10).

He appears to have once held a position of great authority, but fell through pride. "I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:14). Cast out of heaven, he makes earth and air the scene of his tireless activity. "The devil, as a roaring lion, walketh about seeking whom he may devour." After the creation of man he entered into

the serpent, "more subtil than any beast of the field which the Lord God had made," and beguiling Eve by his subtlety, secured the downfall of Adam, and through him of the race, and the entrance of sin into the world of men. The Adamic covenant promised the ultimate destruction of Satan through the "seed of the woman." "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

The Enemy of Humanity

Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system, organized upon the principle of force, greed, selfishness, ambition, and sinful pleasure, is his work, and was the bribe which he offered to Christ. "All these things will I give thee, if thou wilt fall down and worship me." Of that world-system he is prince and god. As "prince of the power of the air" he is at the head of a vast host of demons.

To him, under God, was committed upon earth the power of death. Cast out of heaven as his proper sphere and "first estate," he still has access to God as the "accuser of the brethren," and is permitted a certain power of sifting or testing the self-confident and carnal among believers. "The Lord said unto Satan, Behold, all that he (Job) hath is in thy power; only upon himself put not forth thine hand" (Job 1:12). Again: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31,32). But this is a strictly permissive and limited power, and believers so sifted are kept in the faith through the advocacy of Christ.

At the beginning of the Great Tribulation Satan's privilege of access to God as accuser will be withdrawn. "The accuser of our brethren is cast down, which ac-

cused them before our God day and night" (Rev. 11:10). At the return of Christ in glory, Satan will be bound for one thousand years—"He (an angel come down from heaven) laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit" (Rev. 20:2,3), after which he will be "loosed for a little season," "and shall go out to deceive the nations which are in the four quarters of the earth," and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be cast into the lake of fire, his final doom.

The notion that he reigns in hell is Miltonic, not biblical. He is the prince of this present world-system, but will be tormented in the lake of fire "day and night for ever and ever."

We are told in the Word of God that we are not to be ignorant of Satan and his devices, "lest Satan should get an advantage of us" (II Cor. 2:11). Satan fears nothing so much as that we may become familiar with his scheming, and in order to mask his real nature and plans, he tries to get us to think and speak of him lightly, with ridicule, mockery, and contempt. He would have us represent him as a ludicrous creature, misshapen and deformed, half human and half animal. The often heard question, "Does such a being as Satan really exist?" is an unconscious tribute to his skill in masking himself and concealing his purposes.

Call to Vigilance and Resistance

We are constantly reminded of our duty to resist Satan. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil," implies that we are helpless without the protection afforded by "the whole armor of God." Experience verifies this implication.

"'Gainst the logic of the Devil
Human logic strives in vain."

"Be sober, be vigilant (watchful); because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: . . . submit yourselves therefore to God. Resist the devil and he will (shall) flee from you." God sometimes permits Satan to tempt us, but never beyond our ability to resist. "There hath no temptation taken you but such as is common to man (such as man can bear): but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13), and will see to it that "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

It is not always more work that we want so much as a better motive.—D. L. Moody.

Moody Bible Institute Monthly

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Peace in Storm

By Ethel L. Rennison, Elgin, Iowa

Why should I fear, O Lord, when I am dear
To Thee; when in the thunder's crash
As well as in the lightning's flash
I feel Thee near!

Thou cuppest over me Thy hand divine,
And though the storm may rage without,
Thy peace doth compass me about,
For I am Thine!

Moody Bible Institute Monthly

Gindi of Egypt

By Louise Harrison McCraw, Richmond, Va.

THIS is just what my people need—something to explain the Bible and make its truths live!" exclaimed Gindi Ibrahim, of Cairo, when he had finished reading *The New Commandment* in Braille.

This booklet, with others by James H. McConkey, had been sent by the Braille Circulating Library of Richmond, Va., to a mission to the blind in Australia. These friends, doubtless under the sure guidance of the Holy Spirit, had forwarded them to Gindi Ibrahim, easily the most outstanding blind Christian in Egypt. Gindi, who appears to be a man of action, lost no time in multiplying the message. At his request, other McConkey books in Braille were sent him, and he swiftly translated each book into Arabic. Then transcribing it into Braille and making ten copies of each one, he put them into immediate circulation among the blind of his country. Among those who read were 150 blind students in the University of Cairo (Moslem), where he teaches a class. It was gratifying to note his interest in prophecy as set forth in *The End of the Age*, and in *The Nutshell of Prophecy*.

By the end of 1931, Gindi had translated and transcribed into Braille twenty-seven books and booklets by James H. McConkey, and was circulating them in all parts of Egypt. He was helped financial-



Gindi Ibrahim, of Egypt, and a girl whom he is teaching to read Braille

ly by the Braille Library and was greatly aided in the actual work by a girl from a nearby mission school who manipulated the

Braille machine for him. "God has sent her," he said when she offered her services.

Through the past six years, the library has kept in touch with him, prayed for him, and sponsored his work in every way possible. Several years ago, he wrote that the books were being circulated among five hundred blind readers. In a recent letter, he said: "The number of Egyptian people among whom we can circulate the books is now about three thousand." He went on to say that his stock of McConkey books had been reduced to 120 volumes some time ago, and that 80 of these had lately become too worn to use, so that his stock was sadly depleted. Braille, the embossed type used by the blind for finger-reading, becomes worn down after five or six years of constant use.

The cost of making reprints of these booklets is something less than twenty-five cents each, and as funds permit he will be helped by the library to replenish his stock and continue his work.

The Braille Circulating Library, which has its headquarters in the Y.M.C.A. Building, Richmond, Va., since 1925 has circulated evangelical Christian literature, free of charge, among blind readers in all parts of the world. Any blind person who knows Braille is eligible to its benefits, without even the cost of postage, the work being supported entirely by voluntary offerings.

The Methods of Moody

By Rev. Herbert Lockyer, Liverpool, England

THE secret of D. L. Moody's power as a methodical worker can be summarized thus:

His absolute dependence upon God for light and guidance as to details, and his consequent freedom from anxiety as to the outcome.

His genius as a leader, which all quickly recognized as they came alongside him. One who labored with Moody in Edinburgh, said that they learned to stand aside and not hinder him in doing his own way, finding that his way was right.

His faculty of doing promptly what had to be attended to personally, and of passing over to his subordinates and associates such details as they were competent to carry out.

1. *Moody was methodical in his make-up.*

Order was a part of his organism. His early work in hiring five pews in a church and then going out into the streets in search of young men to fill them, is a striking evidence of his methodical manner of

working. Moody was methodical in the use of his time. He was always an early riser. He generally rose at daybreak in the summer in order to devote the early hours to Bible study and communion with God. He applied method to his mail. All letters received prompt attention. Even cranks were courteously acknowledged.

Observed a Day of Rest

Moody was also methodical in the matter of rest. He generally took Saturday as his day of rest. He had a thorough belief in the wisdom as well as in the moral obligation of the one day of rest in seven. Few men ever had such a capacity for details. He knew that great events depended upon little things. And because of this genius for details, he always acted with a remarkable quickness of insight and decision. It was the possession of this trait that enabled him to perform the work of ten men.

Further, he was always accessible. He could be seen at any time, and here again

was method. "He was one of us," people would say of him, and thereby he would win their confidence.

2. *Moody was methodical in his choice of men.*

In the selection of those who were essential as helpers in his gigantic task, Moody revealed a strategic insight regarding the exact worth of men. Think of his choice of Sankey! He waited eight years for such a companion, and God amply rewarded his patience. For years Moody and Sankey lived and labored together in unbroken harmony. Sankey was Moody's other self. It was Sankey who taught the Church to sing the gospel.

A Great Christian Strategist

3. *Moody was methodical in his mission.*

In the organization of his great campaigns, Moody displayed the wisdom of a great Christian strategist. He was ever a master of assemblies. Capacity of leadership was revealed in his method of combining the siege and the assault. He would

spend months studying with unfailing sagacity an entire city he desired to permeate with his redemptive message. Like Nehemiah, he surveyed the walls, for his objects were not immediate results. The conversion of sinners ever held the first place in his consideration, but beyond such there was the permanent quickening of the life of the churches and the promotion of Bible study.

In his campaigns, Moody always went for the large cities. "Cities," he said, "are the centers of influence. Water runs down the hill, and the highest hills in America are the great cities. If we can stir them, we shall stir the whole country." And pursuing this method of attack, Moody conducted both in America and Britain, campaigns unequalled in numbers, power, and fruitage in religious history.

A foremost characteristic striking those who labored with him was that Moody was absolutely natural and unconventional. "That a piece of work had been generally done after a certain method would probably be the reason for him to set about it in a fresh and unexpected manner. If the new methods startled people, it was the greater reason for continuing it, if only it drew them to hear the gospel. But there was never the slightest approach to irreverence, extravagance, or fanaticism. Everything in his preaching and conduct of meetings was characterized by a rare common sense, directness, simplicity, and transparency, which were as attractive as they were fruitful." And to this description of Moody as given by his dear friend, F. B. Meyer, other co-workers subscribe. Moody was no mere showman!

Ability of a Great General

He was essentially in his element conducting large meetings and in the regulation of masses of men. It has been often said that his natural gifts were such as would have made him a great general. His powers of regulation and order had full opportunity of development, for he would meet a new set of people to work with every few months, and at their head were men who were accustomed to lead, and who were therefore the less suited to follow. Yet he succeeded in overcoming all such difficulties, and would reign by common consent of all.

Moody's usual method of conducting a meeting was to walk on to the platform with Bible in hand, and raising the palm of his hand downward toward the audience, thereby assume the attitude of prayer. Such a signal for silence was constantly observed, and when the people were entirely attentive, he would invariably say, "Let us open the meeting with silent prayer."

When it came to personal dealing, Moody was wisdom personified. He could sense a meeting, especially the influences at work in an aftermeeting. He looked on the inquiry room as a place for sowing the seed as well as gathering the grain, and it was an inspiration to see him equally intent on both at the same time. Once, when addressing workers about the importance of thoroughness in dealing with souls, he said:

"The other night I saw people waiting a minute or two with one, and then going on to another. Wait patiently and ply them with God's Word, and think, oh, think, what it is to win a soul for Christ,

and don't grudge the time spent on one person." He never believed in dealing with the people according to their rank. No matter what they were in life, to him they were lost sinners needing a Saviour.

Not Concerned about Statistics

In his large missions, the singing was never used as a mere attraction or bait. Believing, as he did, that the use of spiritual songs prepared the way for his messages, he consistently practiced such a method with remarkable success. Before he rose, the throng was already shaken, touched, persuaded. In a great number of cases, the momentous decision for Christ was made while Mr. Sankey was singing.

As to statistics, Moody was intolerant over the counting of heads. When asked how many souls were saved under his preaching, he replied:

"I don't know anything about that. Thank God, I don't have to. I don't keep the Lamb's Book of Life." He never fell into the peril of being taken up with crowds rather than with Christ.

4. Moody was methodical in the delivery of his message.

That priceless volume, *The Pleasure and Profit of Bible Study*, declares his love of method in the pursuit of truth and in the presentation of such. His constant companions were his interleaved Bible, concordance, and topical text book. He was an untiring student of Holy Writ.

In the amassing of sermonic material for his work, the same methodical mind appears. Into envelopes, properly indexed, he would hoard his findings. He had a wonderful capacity for gathering as he went. Any incident arresting him would be stored up and used as occasion required. And he was not ashamed to repeat his sermons. They ever retained their freshness of delivery although he had preached them scores of times, simply because his old sermons were ever re-baptized with the power of the Holy Spirit. "If sermons are blessed of God, don't be afraid to repeat them," was his practical advice.

The Preacher without College Training

Moody was much criticized over the lack of academic preparation for the ministry.

But here was a man who for thirty-five years could move great centers of culture and practical thought. This Spirit-taught preacher could draw the largest audiences ever faced by any modern speaker on any theme. His messages were devoid of mystery. And what if there were slips of grammar, the most educated are guilty of such a fault! His power as a preacher lay in his effective use of Scripture and of illustrative material. He had the sovereign grace of brevity. And in his declaration of truth, he was immensely earnest and absolutely fearless. He never swerved from what he thought to be right, to win a smile or avoid a frown.

And in the presentation of his message in these tremendous campaigns of his, Moody developed the faculty of prompt personal dealing with the unsaved. This is why he carried on his shoe business with unabated zeal and unfailing success. And when he entered the King's business, he was as methodical over the saving of souls as he had been over the selling of shoes.

5. Moody was methodical in the handling of money.

Although a born collector of money, Moody never commercialized his gift of evangelism. When he left the shoe store, he died to all thought of mercenary gain. The last year in business he made \$5,000, but in the first year of Christian work he did not receive more than \$300. He had to live on crackers and cheese, sleep on benches and settees in the Y.M.C.A. hall, and endure other hardships. But he never wavered. Through all his privations he remained true to the commission received from on high. When along with Sankey, Moody shone as the center of revival on two continents, no one ever questioned the sincerity of these two evangelists. In spite of the blaze of scrutiny of months, no one detected a single motive that was not pure. They were not money-makers or charlatans. Although Moody was continually raising money for churches, halls, and Y.M.C.A.'s all over America and Britain, he always disclaimed all honor for such and usually suppressed all attempts to use his name.

Only One Moody

Such then is the brief record of a life fashioned according to the pattern shown to Moody on the mount. And the abiding lesson of his well-planned life is, "Let all things be done decently and in order." When God wanted some one through whom He could make real His purpose and plan, He found a willing, prepared channel in D. L. Moody. And how sorely such a chosen vessel is needed today! Adapting the intense words of Wordsworth to Milton, we would say:

"Moody, thou shouldst be living at this hour. The world hath need of thee!"

But let us not cry in vain after Moody's burning zeal, for by his ceaseless evangelism he has become incarnate in multitudes the world over. God did not exhaust Himself in Moody. True, He broke the mold when He took him home to heaven. There can never be another Moody, as there will never be another Dr. Gray, but there are lives whom God is waiting to endow with power to turn this generation from apostasy to repentance. May we all respond to the divine challenge and call!

The Way of Man

By Audrey Lee Kirkman,
Michigan City, Ind.

At times I pause, and wonder why
Some people sing while others sigh.
It seems to be the way of man
For some to pout, and some to plan
For better things.

If we lose faith and cease to pray,
And take no time to start the day
With joy and song; we have no more
The zest of life, but bargain for
The pain it brings.

Fallacies of the Evolutionary Hypothesis

By Dr. L. Allen Higley, President of the Religion and Science Association

THE Religion and Science Association held its first convention at the Moody Memorial Church in Chicago on March 27 and 28. The topic selected for discussion was "The Fallacies of the Evolutionary Hypothesis." After the president's address of welcome, in which he branded evolution as "illogical, unscientific, and unscriptural," a paper entitled, "Watchman, What of the Night?" by Professor George McCready Price, of Walla Walla College, was read.

Professor Price's paper did not deal mainly with a refutation of evolution, although some mention was made of two outstanding fallacies, "the survival of the fittest" and "uniformitarian geology." Rather did he attempt to show how the modern condition of chaos in government, society and religion could be directly attributed to the widespread acceptance of the theory of evolution. He concluded with the statement, "The vain theories of men, the frantic schemes of science, as well as the past schemes of fanatic religionists trying to bring about a world of their own liking, will all end in confusion and ruin; nothing can bring anything better except the return of Him who is rightfully King of kings and Lord of lords."

Mr. D. J. Whitney, of Exeter, Calif., also sent in his paper, "Some General Aspects of the Problem of Creation," to be read at the convention. His thesis was, "We should no longer accept many of the standard teachings of science, because they are false and not true," and, "True science demands that when natural processes are patently insufficient to explain conditions (matter and life), God should be believed to have acted in a way that transcends the natural operation of material processes." While making no definite statement of his opinion as to the age of the earth, he precludes the possibility of believing in an ancient earth by showing that the six days of creation were literal days and that any theory of pre-Adamic ruin was inconsistent, and finally urges Christians to carry on the war against evolution in that way.

The closing number of the afternoon session was an illustrated lecture on "Earth's First Catastrophe," by Rev. Clarence H. Benson, of the Moody Bible Institute. He argued for a catastrophe in the solar system from Bode's well-known astronomical law, as well as various passages in Scripture. The proof of such a catastrophe would be fatal to the evolutionary theory.

On Friday evening the largest audience to attend the convention was assembled to hear papers by Dr. Cole, of Wheaton College, Professor Clarke, of Pacific Union College, and an illustrated lecture by Dr. Haas, of Northwestern University.

Dr. Cole's paper on "Evolution and Society" endeavored to show on the basis of archaeology, anthropology and social science, that man at one time was a very superior being, but from that high level of intellectuality he descended and since that descent he has gradually developed the so-

society which we know today. The evolutionist is at a loss for an explanation of either of these two phenomena, yet the student of the Bible recognizes the first as the Fall, and the gradual building-up process as a revelation of God working through individuals having a spiritual nature.

Professor Clarke chose to remain in sunny California and so had his paper on "Darwin or the Bible, Which?" read for him. This paper was a brief résumé of the history of evolution with its concomitant effects on Church and State.

The concluding address of the evening, by Dr. Haas, of Northwestern University, on "The Geologist and Time," was by far the most outstanding presentation of the entire convention. Dr. Haas proved conclusively to most of his hearers that the age of the earth must be exceedingly great. When asked to make a definite statement concerning the age of the earth, he declined, saying that on the basis of all present day knowledge it would be impossible to make an accurate statement, however, that the structure of the Grand Canyon of Colorado indicated that it was at least hundreds of millions of years old.

One of the most valuable papers, "Facts That Cancel Evolution," was presented by Dr. Keyser, of Wittenburg College on Saturday morning. Fact after fact was shown by Dr. Keyser, to be explained only by assuming the six days of creation as recorded in Genesis to be actual, literal days. The convention would have lacked much of its warmth if Dr. Keyser had not been there to enter so heartily into its discussions.

In his paper on "Evolution and the Plant Kingdom," Professor Leedy of Wheaton College, brought out many things of importance. One of these was that no theory of animal evolution yet devised was capable of explaining plant evolution. Another was that no theory yet devised was capable of accounting for the two widely different forms of living material which we find in plants and animals. Of extreme significance were some of the statements made by some of the nation's outstanding biologists to the effect that evolution had never been demonstrated, and moreover its *modus operandi* was entirely unknown.

The address on "Assumptions of the Evolutionary Theory," by Rev. Byron C. Nelson, of Oconomowoc, Wis., was cut short because of lack of time. He desired to show where the evolutionist had gone astray in the making of his fundamental assumptions.

Dr. W. Bell Dawson, of McGill University, and one of the world's leaders in the fight against evolutionary dogma, sent in a most valuable paper on "The Teaching of Evolution." The proposition developed in this paper was, that evolution is an advanced and specialized study course, and under no circumstances should it be introduced in the grammar school and high school where it serves as a tool to prejudice a child's judgment before he has obtained a thorough factual knowledge of science.

The closing session of the convention was begun by Dr. Graebner, of Concordia Seminary, St. Louis, who read a paper entitled, "For a Genuine Approachment between Classroom Science and Religion." Dr. Graebner pointed out that one of the first things to be done was to have groups such as this, write textbooks of science which present the facts of science untainted by the theory of evolution. His next step was to create in teachers of science a little more respect for the lowly virtue of truthfulness. Finally, he wanted to discover some way in which statements by eminent evolutionists, such as that by Dr. Henry Fairfield Osborne when he said, "There is no evidence whatsoever in the case of the human hand of having passed through an anthropoid ape limb-grasping stage—I regard the ape human theory as entirely false and misleading," could be placed in the hands of our young people who are being evolutionized to death.

Because of the illness of Dr. Harry Rimmer, who was to be the concluding speaker of the convention, Dr. H. O. Taylor, of Wheaton College, had his paper on "The Science of Salvation" read as the last number. He presented in the clear, logical fashion of the true scientist, the story of salvation from the very beginning, when heaven and earth were created, until its final consummation in the death on the cross. The whole was a beautiful picture of the scientific method, which is best expressed in his own words: "When the development from a hypothesis leads to a conclusion which corresponds with observed facts, the scientist regards the assumptions made in the hypothesis as plausible, and, if no known exceptions exist, the hypothesis is regarded as established."

"LEAD ON SOFTLY."—GENESIS 33:14

Jacob, the strong man, is growing in the gifts of grace; he has learned gentleness. It is like a mother, almost, walking softly (the Hebrew seems to mean with short steps), gently for the children's sake and for the cattle. Happy the man who has taught himself to walk carefully along with the little ones and those who stumble a bit; and happy for the little ones. When we have caught the spirit of the Highest, we think most kindly of the lowest. Refuse to strike forward in the conceit of your strength. Whether in the church or the family, remember the weak. Why has yonder Christian missionary or pastor or Sunday School teacher or worker strangely softened his voice and his walk! He has been with Jesus and learned of Him. He is gently, thoughtfully bringing all the flock along. "Lead on softly."—John W. Weddell.

Some men tell us that they don't have time to pray; but if any man has God's work lying deep in his heart, he will have time to pray.—D. L. Moody.

Centenary News and Views

By A. F. Gaylord, Director of Centenary and Jubilee

INTEREST in the two-year celebration of the D. L. Moody Centenary and Moody Bible Institute Jubilee is widening, and will become more intense with the passing of the months. Institute friends will be eager to learn of plans and projects that belong to this prolonged observance. It has therefore been thought desirable to deal with Centenary news and views as an occasional feature in the MOODY MONTHLY.

Prayer will be the power behind every feature of the glorious enterprise, and fellow believers everywhere are urged to place Centenary interests upon their prayer lists, making them the theme of daily remembrance before the throne of grace.

At the Founder's Week Conference in February, 1936, a Campaign of Friendship was launched, with the slogan—"50,000 New Friends for the Institute" during the Jubilee year. A skilfully devised coupon book was prepared, and many hundreds of them have been given out with the request that the person using the book shall have five new friends listed in each book, pledging themselves to carry out one or more of four distinct purposes: 1. To become a student. 2. To become a donor. 3. To become a subscriber to the MOODY MONTHLY. 4. To become a prayer helper.

President Will H. Houghton and Mrs. Houghton have enjoyed a most cordial welcome in Great Britain, where for several weeks Dr. Houghton has been engaged in setting up an effective organization of outstanding laymen and Christian workers for a suitable celebration of Moody's birth centennial in the land where the great evangelist wrought so victoriously in the seventies and eighties.

An important feature of the Centenary program will be the many metropolitan Bible conferences to be held in Great Britain, Canada, and the United States. There will be an inspiring interchange of service, and eminent Bible teachers and preachers will come to this side of the ocean, as great teachers from the States and Canada go overseas to proclaim the truths that are eternal. Revival awakenings are confidently expected to result from these visitations.

While the metropolitan conferences are not to be launched until January of 1937, the tentative list already indicates the following itinerary: Philadelphia, Atlanta, St. Louis, Indianapolis, Columbus, Cleveland, Detroit, Toronto, Kansas City, Dallas, Denver, Albuquerque, Phoenix, San Diego, Los Angeles, Boston, San Francisco, Oakland, Sacramento, Portland, Seattle, Winnipeg, Minneapolis, New York. Other centers are being listed.

The Director will be glad to receive the names of interested friends in or near any of the cities named, who ought to be informed about the conference plans. Let lists of names be turned in.

The Jubilee year (1936) will assuredly reap a rich harvest of blessing from the one-day Bible conferences. At the present time nearly five hundred requests have

been received from thirty-eight states and Canada. A few representative states with number of conferences planned are as follows: Colorado, 5; Illinois, 91; Indiana, 23; Iowa, 24; New Jersey, 20; New York, 37; Pennsylvania, 33; Wisconsin, 21; and Canada has already listed 15. It is expected that the list will grow amazingly from now on.

One-day Bible conferences have as a primary purpose an awakening of interest in the Word of God. The Institute has been earnestly praying that the Jubilee and Centenary years shall bring about a true revival, a revival that is based upon the written Word of God, revealing Jesus Christ, the living Word of God. Certainly spiritual pastors and believers in all denominations can join in this holy endeavor. A revival of interest in the life and work of D. L. Moody would necessarily mean interest in revival, and in seeking to bring about the salvation of the lost.

Local pastors will of course know what program will best serve the set-up of individual churches, but the following suggested program has proved helpful and successful in many places, and is recommended from experience.

2:30 P.M.	Centenary Song Service
3:00 P.M.	Address by Neighboring Pastor
3:45 P.M.	Bible Lecture by Member of Institute Staff
6:00 P.M.	Supper Conference
7:30 P.M.	Moody and Sankey Song Service
	Bible Lecture by Member of Institute Staff

Gospel songs suited to the occasion will be found in the *Moody Centenary Song Book*, which will be supplied for the one-day Bible conferences. This book has been especially compiled for the two-year celebration, and contains seventy-two songs and hymns that were used in the great Moody and Sankey revivals in Great Britain and the United States.

An event that is being anticipated with keen interest is the Jubilee Home-Coming for all former students of the Day, Evening, Correspondence, and Radio Schools. Note well the date—September 8-11, 1936. This event will be in connection with the opening of the fall term, and many features of interest are assured to former students. The MOODY MONTHLY will carry further announcements in later issues. Early application for room reservations is suggested.

Friends of the Institute who are willing to aid in promoting interest in the two-year celebrations should write to the Director for a supply of attractive stamps to affix to the back of envelopes when writing friendship or business letters. They will be sent without cost.

Let every item of this call to interest be also a call to prayer, that the passing of the months will find spiritual tides running deeper and that the longed-for revival shall not be delayed.

Greek Word Studies

By Kenneth S. Wuest

CONCERNING FALLING AWAY

Hebrews was written to warn Jews against committing the sin of renouncing their professed faith in Christ and reverting to the sacrificial system. This sin is spoken of in different terms. In Hebrews 2:1, it means "drifting away from," παραπέσω. In 3:8, it suggests "hardening" the heart by stubbornness and obstinacy, from σκληρότης. In 3:12, ἀποστῆναι is from the verb "to stand"; the preposition prefixed means "off," to stand off in unbelief from the living God, does not involve acceptance of and then departure from Christ. In 6:6 the words "fall away" are from παραπεσόντας, which in the papyri is used of a person who breaks a contract or falls back on an earlier interpretation. It is applicable here in the sense that should these Hebrews, having made a contract with the Holy Spirit, willingly being led along in His preservation work up to and including repentance, turn back to the sacrifices, they would be breaking the contract and falling back to an earlier position, that of dependence upon the Levitical system. In 6:6, "to crucify again" is used, in the sense that rejecting the Cross and going back to sacrifices, they would have the same attitude toward Christ that found expression in the actions of those who crucified Him the first time. In 10:26 we find the willful sin, which is defined in 10:29 as the threefold transgression against the Triune God; first, treading under foot the Son of God, a sin against God the Father who sent the Son; second, counting Jesus' blood κοινός, common blood, a sin against God the Son who shed His blood; third, treating the Holy Spirit with scornful insolence in rejecting His final work of faith. The drifting away of chapter 2, the hardening of the heart and standing off from the living God of chapter 3, the breaking of the contract and reverting to a former position and the crucifying afresh of the Son of God of chapter 6, the willful sin of chapter 10, all refer to the same sin, defined in 10:29.

There are a few key words relative to the persons addressed. In 5:13 νήπιος, translated "babes," refers to any person who is immature in his thinking. It does not imply a birth relationship, nor does it imply that the person is saved, that is, a babe in Christ. Paul uses it in I Corinthians 3:1, the qualifying phrase "in Christ" being necessary to show salvation. In 6:1 the words "leaving the principles of the doctrine of Christ" are from ἀφέντες τὸν ῥῆμα ἀρχῆς τοῦ χριστοῦ λόγον, and literally rendered are, "leaving the beginning word of the Christ," namely the Levitical sacrifices which first spoke of Christ. In 6:4 the word "partakers" is from μερούσας, "to hold," and μερα "with," meaning "to hold with," translated in Luke 5:7 "partners." It does not imply the possession of the Spirit as an indweller, but merely an association with Him here in His preservation work.

Moody Bible Institute Monthly

YOUTH PAGE

Will H. Houghton

A COMMENCEMENT MESSAGE

I do not know that the apostle Paul ever gave a commencement address, but I do know that he gave advice to a younger Christian. He once said to young Timothy, "Take heed to thyself, and to thy teaching." Perhaps no fuller exhortation could be given to young Christian workers than this. Certainly a man is linked to his teaching. You cannot separate the man from what he says. A man is before his teaching. He must live better than he talks. A man is part of his teaching. He has appropriated truth for himself before he is able to pass it on.

There are always two parts to Christian testimony: what a man is and what a man says. What he is, precedes what he says. The apostle Paul said, "Take heed to thyself, and to thy teaching."

Man an Unfinished Building

What is the self to which we are to take heed? Of course, it is the complete self. It was a wise man who named the graduation season commencement. There is not the recognition here that you have finished anything, but only that you are beginning something. The foundation stone has been laid for the building. Now you are to add to that building.

The Christian man is the most complete man the world knows. He is complete not because he is a finished product, but because he is a growing organism. The sapling is just as complete as the mighty oak, but the sapling grows and continues to grow and, as the oak tree, is still growing though still complete. The child is complete, the young man is complete, the older man is complete.

"Take heed to thyself," said the apostle Paul, and the self must include body, mind, and heart. The Christian worker should have the best body possible. It is true that some of the most successful workers have been men and women of frail bodies, but it is not true that they have been frail because of their own frivolities or the abuse of their bodies. Christ will not use us until we recognize that our bodies are the temples of the Holy Ghost and we give them proper care.

The development of the body and the development of the mind are along similar lines. The body is developed through food and the mind through the proper appropriation of mental food. The successful Christian worker must have a hungry mind. There are books, good books, and he must be familiar with them. There is one Book which must be his daily food. The use of the Bible for the growth of mind and heart is similar to the use of food for the development of the body, and the same laws obtain. There is the law of appropriation. Through this you reach into the Bible to take some of its message from its pages. There is the law of mastication. In the Bible this is called meditation—this is the chewing and digesting of the food of which you are partaking. There is the law of assimilation. The organs of the body reach into the food and take the portions needed

and scatter them over the body for the sustenance and health of the body. So your heart assimilates the truth of God's Word and applies it where each truth is needed. The heart is the center of circulation of truth as well as of blood, and only the truth appropriated, masticated and assimilated by the heart can be lived out in the life.

Yours is to be a yielded self. The very beginning of Christian service is surrender. Take the word of an older man, save yourself trouble and sorrow by believing now that your greatest service is yielding to the Lord Jesus. God will not supplement your efforts. He will not add a little of His power to what you attempt to do. The younger you learn the truth of the third chapter of I Corinthians the more useful your life will be. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." For we are laborers together with God. "Ye are God's husbandry, ye are God's building." We are not to work for Christ, we are to allow Him to work through us.

Necessity of Full Surrender

What peace there is in the yielding of one's self to Christ! What confusion there is until we yield to Him! When Isaiah said of the coming One, "of the increase of his government and peace there shall be no end," he made reference, of course, to things prophetic, but he also stated a great spiritual and personal truth. The increase of His peace depends on the increase of His government. What is true for the world is true for the individual man. Increased peace depends upon increased government. If there is an unsurrendered realm in your life, there you will have confusion. As you surrender yourself, your plans, your possessions, talents, future, you find peace. There will not be the struggle for recognition and the longing for human appreciation when the peace of absolute surrender to the Lord Jesus is ours. If we belong to Him body, soul, and spirit, if we are serving Him with all our might and main, if we only desire His glory in what we do, then the appreciation or criticism of friend or foe will count for little. Yes, you may be sure that increased government brings increased peace. You will have quietness and victory in proportion to His reign in your life.

The other side of the exhortation of Paul to Timothy is concerned with the teaching, "Take heed to thy teaching." I suppose the choice being made today in the matter of teaching is whether you will teach a system of ethics or a gospel of transformation. Is it not strange in an age full of good advice, the world is not accepting the advice? The fact is, we cannot do right unless we are right. It is true the apostle Peter gives an exhortation to love one another with a pure heart fervently, but he adds, "being born again," and it is this birth which makes obedience to the command possible. The need of men today is identical with the need of men in every other age. They need more than good advice or fine example.

They need the power of Christ to change their lives and make them what they should be.

Specialists in God Knowledge

You will have many temptations to turn aside in your teaching. The world will provide some very important themes for thought. Your reading will direct your mind in certain channels, but always remember you are specialists on God. One of the accusations we can bring against the pulpit in our day is that it covers too much ground. In a world full of specialists, the pulpit is spreading itself out over too many things. It has become broad, but it is also thin.

An interesting story is told of a young preacher in a college town, who was embarrassed by the thought of criticism in his cultured congregation. He sought counsel from his father, an old and wise Christian worker, saying:

"Father, I am hampered in my ministry in the pulpit. If I cite anything from geology there is Professor A—, teacher of that science, right before me. If I use an illustration from Roman mythology, there is Professor B—, ready to trip me up for any inaccuracy. If I instance something in English literature that pleases me, I am awed by the presence of the specialist who teaches that subject. What shall I do?"

The sagacious and shrewd father replied: "Do not be discouraged, preach the gospel. They probably know very little of that."

The world does know very little about the gospel, but the world needs the gospel. These are challenging days in Christian service. The world needs just what you have. It is a diseased world and you have the medicine. It is a puzzled world and you have the solution. It is a questioning world and you have the answer. It is a hungry world and you have the food. It is a dissatisfied world and you have satisfaction. What a glorious day in which to be a witness for the Lord Jesus Christ! What a privilege to stand in His place and allow Him to say through you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is a golden opportunity, and it is a heavy responsibility. "Take heed to thyself, and to thy teaching."

"Straightway!"

By Wallace Parham, Mobile, Ala.

"Straightway!"
Ah, the surge to the word!
"Straightway, they forsook their nets."
When Jesus calls,
Delay not thou,
Prompt hearts, He never forgets.

"Straightway!"
Unquestioned loyalty:
"Straightway he will send him hither."
When the Master calls—
Wherever He is—
Send your all, if need be, thither.

Missionary Department

William H. Hockman

ACCORDING TO THEIR POWER AND BEYOND

I wish you could see the offering taken in an African mission church. I have tried to be liberal in my financial support of the Church and for years have been a tither, but I admit that I never saw the plate passed while in Africa that I did not blush for shame when I thought of how little I and the average member of my church had contributed. In Cameroun everybody contributes. Even if they have no money, what they have, goes into the collection—peanuts, palm kernels, sugar cane, eggs, pineapples, bananas, occasionally a chicken or a duck, and once in a while a goat is tied to a tree near-by waiting to be taken after the service.

One of the servants of a missionary had seen the missionary wear some green-striped pajamas and had secretly longed for them. In the due course of time he fell heir to them and the following Sunday he proudly marched down the center aisle of the church wearing them. After service he carefully wrapped them in a banana leaf and stored them away in the eaves of his little thatched hut. Every day he unwrapped them and sat in the sun by his hut admiring them. The following Sunday the pajama pants were put in the collection plate. Upon being questioned as to why these pants were so disposed of, his reply was, "I loved them so much that I knew it would be a sin for me to keep them, so I gave them to the Church." I am quite sure that I have never made such a sacrificial gift; but when our giving begins to be made upon such a basis, the financial problems of our Church and mission fields are solved.

Who Will Do Likewise?

Ze Tonga, who works for a missionary family, is one of the finest Christian characters I have ever met. On one occasion, while the missionaries were on furlough, he went back to his native town to preach. When the Beanlands returned, Ze Tonga went back to Metet to resume his duties there. He told Mr. Beanland of the need for a native preacher in his town, but no native preacher could be sent, as there was no money. Ze Tonga said, "How much are you paying me?" "Thirty-five francs per month," was the answer. Ze Tonga's reply was, "Pay me fifteen francs and we will

get a preacher to go for the balance." Now there is a preacher in that town and Ze Tonga has the joy of knowing that his townspeople are Christians and are having the same joy in it that he has.

Membership in the Church on the mission field means a great deal more than in America. When a native becomes a candidate for membership, he must live on probation for a year or two and demonstrate



A Baptismal Scene in Nigeria
A converted Moslem, who is now a leading elder, baptizing another converted Moslem, who formerly was the local Moslem prayer leader.

his ability to be a Christian. At the end of the probationary period, if satisfactory, he is admitted. If membership in my church was gauged by the same requirements as exist there, the roll in my church would be nearer one hundred than three thousand.

Startling Contrast

One of the most pitiful things that I saw in Africa was a great strong man dying with fever, clutching his spear in his hand, raving in his delirium, fearful that the evil spirits would take him before he was dead. His three wives were disfiguring their bodies with clay and ashes, making all kinds of incantations to their gods, screaming in the agony of fear at the approach of death. What a horrible, unspeakably sad thing for this man to go out into the darkness with no hope other than his spear clutched frantically in his dying hand! How different was the death of Ngo Ntoto! This man had been a native pastor to his own people. His life was an inspiration to hundreds of others, both black and white, and when his time came to reap the reward of his labors he gathered his family about him for prayers, and then asked them to sing. His wife stood holding one hand, and on the other side of his little bamboo bed stood his stalwart son holding the other. They sang "Nearer My God to Thee," and as the song was nearing the end, he closed his eyes and was heard to say, "M'bolo

Jesus, Zambe, M'bolo," which is the Bulu salutation saying, "Good morning, Jesus, Master, good morning."—Casa Collier, M.D.

NEW LIFE IN THE CHACO

It was a moonlight night early in January (midsummer in the Argentine). In the cool of the evening, after a very hot day, a company of Indian chiefs were found squatting around in a circle in serious conclave. A year or two ago this would have meant either a seance of witch doctors or the beginning of a drinking feast. There would have been a noisy accompaniment of rattles, drums and raucous voices.

Last night the stage was set for what might have been an ideal opportunity for such a gathering. A plentiful harvest of algarroba bean (the source of native beer)

had just been gathered. And just now there is a full crop of a certain poisonous fruit, which under the charms of sorcerers is believed to possess a compelling power of attraction for those bewitched, tempting them to eat it and thus commit suicide. Moreover, the warrior chiefs had every incentive to consider planning an attack on the enemy, one of their own number having been shot at and wounded some weeks ago while lying asleep in his hut. In times past this would have meant a challenge to fight, and would have been interpreted as such.

New Kind of War Council

But this circle of thirty-five men, including ex-witch doctors and warrior chiefs, had met together in the shadow of the trees on the mission compound to think about very different things. They had met together for prayer, seeking guidance for the evangelistic trips to be undertaken this weekend. The universal week of prayer had just come to a close. Each morning prayer meetings had been held at dawn—about 4:30—when an average of 110 attended, prompted solely by the desire to unite in the universal prayers.

Our thoughts and prayers being centered on evangelism, it was quite anticipated that the climax would be an increase in volunteers, especially for the outlying districts. If only we had possessed sufficient saddles, almost every village within eighty miles of the mission could have been visited. Mules and horses were offered on loan, saddlery was limited, so the possible visits were considerably curtailed.

Hunger for Spiritual Light

It is more than a year now since these evangelistic trips were first begun. Men and women, chiefs and their whole villages have been so attracted by the gospel message that they have come to live here tem-

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porarily to learn more of Jesus and His words. A group of over 200 Indians living fifteen miles down stream, have been asking for a missionary for several years. Some of the chiefs with their people have been living here for a few months—attracted by the work of the evangelists—four of the chiefs and nearly forty of their people having joined our inquirers class. Our inquirers class has passed the 200 mark. The church is filled nightly to overflowing. Witchcraft, drinking and dancing belong to bygone days. The Holy Spirit is so obviously at work in their lives, and there is a genuine desire to become, as many so often pray, the "children of light." —The South American Missionary Society Magazine.

CLOUDED MINDS IN HEATHENDOM

A Congo missionary writes that he was seeking to lead his hearers to a realization of sin and based his words on the Ten Commandments. He had gone as far as the sixth, when one of his hearers burst out triumphantly, "Ah, brothers, I see what he is trying to teach us. On the fourth day of the month we must not labor, for that is a holy day; on the fifth we must honor our fathers and mothers, on the sixth we must murder nobody."

A Chinese memorial pagoda built in A. D. 750 has the following history. The daughter of the prime minister, an excellent cook, mixed ducks' brains in his bean-curd soup secretly. This made an incomparable dish, but the ghosts of the many slaughtered ducks haunted her so clamorously that she died. The sorcerers consulted ordered a pagoda built with a brick for every duck killed. The duck spirits were appeased.

That was twelve centuries ago. And today? Japanese poultrymen yearly sacrifice to the spirits of those feathered hens and ducks whom they have put out of existence during the year. The grim humor lies in the fact that "rethinkers of missions" would have Christian missionaries learn religion as well as teach it when they land in Japan.

This would be like appropriating the hygienic wisdom of Madagascar. "Why do you do this?" asks a missionary of a native. "Because it's our custom." So because of custom they "place a louse in the baby's hair immediately after birth. It is the grandmother who has the honor of transplanting the species from her own head." —Sunday School Times.

COOKING POTS AND CURSES

Two wives of a heathen man who has seven other "wives," heard the call to believe on and follow the Saviour of the world. When the old man discovered the fact, he appealed to the chief of the district to aid him in forcing the women to recant.

The case was tried at the mission. Heathen elders, Christian elders, heathen chief and missionaries assembled in solemn conclave to hear the accusations and defense of the women. The old man dramatically demonstrated how he would cut off his own head rather than give consent for these two women, whom he had bought for fifty goats each, to become Christians. The women said they did not wish to leave their man, their children, or their village. They wished to serve him and be faithful to him,

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Ernest Gordon wrote a full account of this in the August 24th, 1935, SUNDAY SCHOOL TIMES. He said it was "an unloved movement of the Holy Spirit." 100,000 Porto Ricans packed the meetings. Mr. Olazabal opened a campaign March 15th in Ponce, Porto Rico, put in plain boards to seat 2,000 in an abandoned Customs Building (far too small). In San Juan the largest available building is a theatre seating 1,500—far too small. NEEDS A 5,000 CAPACITY TENT. Blessed be the name of the Lord, let us get this tent for him. Offerings in the tent will support him and his seven assistants if the tent is big enough. (Isn't that wonderful?) Would you send an offering to help get this tent and have part in this amazing revival?

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but they would not consent to leave the path of God. The verdict rendered at the close of the day was that the women should return home with their husband.

A missionary who had heard of the trouble met the women as they were returning to their village. In the group with the missionary was Jemima, a faithful old Christian, but at the same time a very wise Kikuyu woman.

"Jemima," said the missionary, "could you not give these two women who are returning to their heathen village some good advice as to how they may live there and walk in the path of God?"

A Clever Prescription

Jemima's merry old eyes twinkled. "You will go back to your village to live and to be good wives," she said. "But if they tell you to put on your heathen skins and ornaments, to the tune of a sheep sacrificed to take away the uncleanness caused by your Christian clothes, thus shall you do: Take one of your clay cooking pots from your hut, hold it up before them in one hand; in the other hand take a stick as though to break it and say to them:

"Let the life of the person who forces me to put on my heathen ornaments and go back to heathen darkness, break like this pot breaks when I strike it!"

"Ha!" laughed Jemima, "they will be so frightened they will prevent you from breaking the pot and will cry, 'Keep on your Christian clothes, only do not break the pot lest this great curse fall upon us and we die!'

"If the pot were broken," added Jemima, "they would tear down the village and move to another ridge to try and escape the curse of the broken pot."

A VIRILE CHINESE CHURCH

Rev. T. J. Bach, general director of the Scandinavian Alliance Mission, has recently completed an extensive visit to the Far East. His reports from the various mission fields have been full of interesting observations. While in South China he wrote some paragraphs which throw a happy light upon the thoroughly genuine character of the Chinese Christian Church, and the splendid testimony being borne to the Lord.

"We visited the New Asia Hotel in Canton, which is one of the finest hotels we have seen in the Orient. It is owned and managed by a Chinese Christian. In the various waiting rooms we noticed Bibles on the tables. When we went up to the eighth floor our hearts were filled with joy, for there was a large and beautiful chapel. Not only is there a chapel, but the owner provides an evangelist who conducts daily services there, and devotes himself to soul winning.

"Near Hongkong there is a large factory where confections and biscuits of various varieties are made. In every carton and tin box which goes out from that factory there is placed a tract with the gospel message. Two of such boxes were opened in our presence, and we found not only well prepared and neatly baked biscuits, but also a good Scripture tract in each one of the packages.

"An empty lot at the rear of the Swedish Free Church has been placed at the disposal of a group of native Christians, who

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are now planning to erect a large tabernacle on it with a seating capacity of several thousands for a special yearly convention. Chinese Christian leaders and evangelists will be the speakers."

AN OLD WORK UNDER A NEW NAME

Those familiar with home mission activities of a generation ago will recall the splendid work of the Shantymen's Christian Association, which carried the gospel to great companies of men in the northern lumber camps and mining locations. The founder and head of the organization was Mr. William Henderson, a fine Christian publisher of Toronto, Canada. The work was not limited to the Canadian side, however, but received hearty support from the States and carried on irrespective of the boundary line.

Owing to the changed conditions existing today, and the desire to revive and extend this splendid ministry, something in the way of reorganization has recently been effected. It has now a separate branch in the States, known as the "Home Evangelistic Alliance." The term "Shantymens" has been dropped, as it was never quite understood on this side of the line, and does not convey much suggestion as to the kind of ministry now being carried on.

Quoting from a letter issued by the new council: "In Chicago we have the first council of the Home Evangelistic Alliance made up of half a dozen business men, who are promoting this work with a missionary on the field, working in an area approximately fifty miles square. The missionary has a car and visits homes and camps, conducting prayer meetings, Sunday Schools, evangelistic campaigns, and meetings in schools, vacant churches, stores, halls and homes. He gives all of his time, is guaranteed no specific salary, but is kept going and provided with food and clothing for himself and family. It requires only about \$75 per month, plus expenses. This missionary has been the instrument in God's hand of winning over thirty souls to Christ during the last few months, and spreading the good news of salvation to hundreds of others.

"We can place a missionary in each of over one hundred fields as soon as money is provided. According to authoritative statistics, there are more than thirty millions living in rural areas without church privileges, including some eleven million children. The present situation is the greatest crisis in the history of the Church, and a catastrophe is ahead for our country unless city people support more generously the work in the country districts. Those who are interested, may communicate with the secretary of the Home Evangelistic Alliance, Samuel H. Martin, 408 South Hoyne Avenue, Chicago."

Christianity was not precipitated upon the world, but came in as the result of a long and patient preparation. The seed which blossomed in Bethlehem, was planted in the garden of Eden. In other words, it was not until "the fulness of time" that "God sent forth his Son . . . to redeem them that were under the law."—James M. Gray

MY FAITH IN CHRIST COULD NOT FAIL!

A short while ago we published a pitiful letter from a sorely persecuted Christian brother in Russia. His letter begged and implored us to help him . . . to relieve him from the starvation, destitution and unspeakable misery which overwhelmed him.

Through the benevolence and true Christian generosity of SUNDAY SCHOOL TIMES readers we were able to send our Russian brother quick relief! And now, praise the Lord, he sends us a letter overflowing with gratitude. . . . You will like to read what he has to say:

"My dear brother: You cannot imagine what it means to me to receive such help as you have sent. It seemed as if I were forgotten by everybody until my brethren in Christ, in a far-off land, stretched forth their generous, helping hands. They have given me new life, new hope. Their gift is not only a material strengthening but it relieves the terror-stricken feeling. I can look upon God's World with a brightened vision. For the \$30.00 which you sent I received 150 rubles with which I purchased 160 kilograms (400 lbs.) of black bread. And now with reverence and inexpressible thanksgiving we will be able to eat bread with tea! My faith in Christ did not and could not fail!"

Gratitude for black bread and tea? Yes indeed, these sorely persecuted Russian Christians—beaten and battered from pillar to post—are full of gratitude for the smallest mercies. Why the Lord has permitted this to come upon them we do not know . . . but we do know the Lord's words as expressed in Matt. 25:40—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Perhaps you have shared this great spiritual blessing through your prayers and contributions. If you have, will you continue to do so? If you have not, will you pray for these persecuted Christians and, as the Lord may lead you, send your free will offering to the

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IS PROTESTANTISM DEAD?

Is Protestantism dead? It depends upon what groups are designated as Protestant. There is no doubt that the Fosdick-Cadman brand of Protestantism is thoroughly dead. Modernism always kills. When Christ as the Saviour of the world is banished, the life-giving Spirit of God departs with Him. When religionists reject the Scriptures as the inspired revelation of God, then the conducting nerve through which man draws his life from God is cut and death results. Yes, much of Protestantism is dead. Other sections of it are rapidly dying because the still live portions shy from the drastic measure of amputation. Here and there voices are still raised for the truth, but they are drowned out in the chorus of human speculations and high-sounding man-born philosophies.

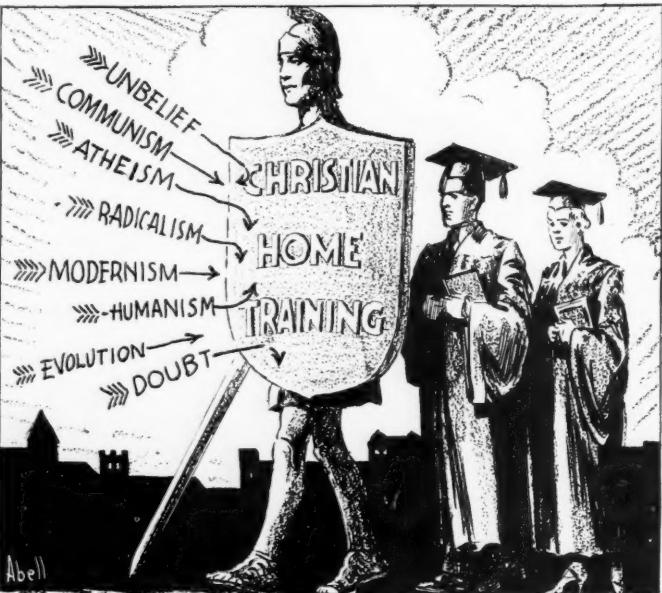
So flagrant have been the defections from truth on the part of many Protestant groups, that Lutheranism has been compelled to dissociate itself from the designation of Protestantism and has insisted upon separate classification. This demand is justified. We have spiritually and religiously nothing in common with those who deny the basic principles on which our religion is founded. Those who are with Christ refuse to be cast into the same category with those who are against Him. As a matter of fact, the very term Protestant has lost its significance when applied to those who have ceased to protest against anything except the binding power of God's Holy Word.—*American Lutheran*.

PROBLEM PARENTS

We believe that one of the most serious weaknesses in our educational systems is that we fail to train parents to train their children. The time to consider and decide how children should be trained is the period of engagement and the first year of mar-

riage, before children come. It really will not do for young people to enter upon the discharge of this most sacred and weighty obligation without any definite ideas and convictions as to how to proceed. That requires prayerful study. It calls for self-examination. It demands that prospective parents shall investigate whether perhaps they have those peculiar weaknesses which prove ruinous in the bringing up of children. They should realize their need of guidance in the matter.

SAFEGUARDING THE COLLEGE STUDENT



Will our young people have this protection through their college training?

And if they call for it, society and the Church will take steps to provide such guidance. We need pre-nuptial classes, under Christian auspices, for engaged couples. We need literature that explains the underlying principles of Christian nurture and at the same time offers a number of practical hints on the subject. After all, there are good methods and bad methods of training children; and the secret of a successful bringing up of the child in the home is not so great that the earnest parent of average intelligence and common sense cannot grasp it.—*The Banner*.

MINISTERS' SONS

The *Reader's Digest* carried recently two pages entitled, "Sorry, but you're wrong about it."

In this it goes on to show how many prevalent misconceptions we have come to

believe. It establishes many things, but the one that caught my eye was "Ministers' sons go to the Devil." Now I ask you to refer back to the title "Sorry, but you're wrong about it."

The facts recounted on the children of the clergy were so amazing as to make me stop and wish my father had been a minister. (Anyway he always wanted to be.)

In a study of British genius, Havelock Ellis includes an investigation of 1,030 of the most eminent Britons during the past fifteen centuries. He has this to say: "The proportion of distinguished men and women contributed by families of the clergy can only be described as enormous!"

"The eminent children of the clergy outnumber the butchers' and bakers' sons in the number one each from those classes to 139 from the parsons. Also they outnumber those of lawyers, doctors and army officers all put together."

Then to come to our own American *Who's Who*, the select list of Americans, we find from Prof. Stephen Visher, of Indiana University, that among 24,278 biographies in the 1922-23 edition of *Who's Who*, it required 48,000 unskilled laborers to furnish one eminent enough to be included. Among the skilled laborers, carpenters, plumbers and mechanics, one out of 1,600 furnished a son or daughter, while farmers were better with one out of 800. But among the clergy, one out of every 20 has a child listed among these distinguished persons.—Roberta Fullbright, in the *Fayetteville Democrat*.

WHITE-HAIRED PASTORS

The *Religious Digest* says that the average age of the members of the

Supreme Court of the United States is 70 years. These nine men constitute the most powerful body in America. They are entirely too old for the pastorate of a church, but are all right in that body which demands the most and highest order of brain. The church demands legs, and the Supreme Court brains. In Great Britain more than 1,400 ministers in active pastorates are past 70, and 500 are past 75. Steamships pride themselves in white-haired captains; white-haired lawyers are an asset, but so soon as the hair begins to show silver the American preacher is no longer fit for duty.—*The United Presbyterian*.

LIFE BEGINS AT SEVENTY

Threescore years and ten.—Psalm 90:10.

Between the ages of 70 and 83, Commodore Vanderbilt added about 100 millions to his fortune.

Kant at 74 wrote his *Anthropology*,

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Metaphysics of Ethics and Strife of the Faculties.

Tintoretto at 74 painted the vast *Paradise*, a canvas seventy-four by thirty feet.

Verdi at 74 produced his masterpiece, *Otello*; at 80, *Falstaff*, and at 85 the famous *Ave Maria, Stabat Mater* and *Te Deum*.

Lamarck at 78 completed his great zoological work, *The Natural History of the Invertebrates*.

Oliver Wendell Holmes at 79 wrote *Over the Teacups*.

Cato at 80 began the study of Greek.

Goethe at 80 completed *Faust*.

Tennyson at 83 wrote *Crossing the Bar*. Titian at 98 painted his historic picture of the *Battle of Lepanto*.—Excerpts from "The Golden Book," in the *Reader's Digest*.

THE LEAGUE OF NATIONS A VAIN HOPE

The League of Nations is at the lowest ebb in all its history. Bitter satirists regard it as the world's supreme joke. Once more in time of a world crisis it has proved to be a broken reed, a vain refuge, an empty cistern, a cloud without rain. With even its two great pillars, France and England, threatening to leave it, its complete collapse would seem to be imminent. China came to its door and sought justice, but the League resigned her to Japan, and Japan continued to bully her and plunder her at will. Ethiopia came to its door and received promises of help, but was left at last battered, stranded, helpless and weeping. The League of Nations was once called "the world's city of refuge." But the irony of that designation is bitter as death. The idea of the League of Nations was born of the vision of a great dreamer of dreams, but from its inception it has been under the control of the strongest and most militant nations of the world which have been almost wholly controlled by self-interest. Under this kind of control the League of Nations has become in large measure simply an instrument of convenience to strong nations to outmaneuver one another in diplomatic trading and shuffling while the suppliant for justice at the door becomes, as of old, the sacrifice of hard and relentless pillage. The total bankruptcy of such a dream, the final and hopeless collapse of such an agency, can never be granted so long as the spirit of Him who came into this world to make it the kingdom of heaven still shines as Bethlehem's star in the heart of man.—*The United Presbyterian*.

THE BIBLE IN THE BIBLE SCHOOL

The Bible, and the Bible alone, must be the textbook in Lutheran Sunday Schools. No Lutheran would dare to dispute that statement. And yet Lutheran Sunday School teachers need to be reminded again and again of this simple fact, lest they unconsciously be misled by modernistic Sunday School literature, which seeks to substitute for the living bread of the Word of God its man made theories and its materialistic, moralizing character building material and methods. And then we need also to be reminded of the fact that the lesson leaflets and lesson helps, which are so helpful to the teacher and serve to make the lesson so much more attractive to the pupil, are not the Word of God, but only

STRANGER THAN FICTION

Statistics not only indicate that the criminal commits the first crime before his sixteenth year, but that conversions are most likely to occur before that time.

Yet 75 per cent of the boys and 65 per cent of the girls are permitted to drop out of Sunday School between the ages of thirteen and sixteen.



brief extracts taken from the Word. The teacher must again and again remind the pupils of the fact that the particular lesson

before them is taken from the Word of God, and must relate the lesson to the Bible as a whole. If that is not done the child will at the end of its Sunday School life not have the general, well balanced knowledge of the Word which the Sunday School might have given it, but it will be familiar merely with a series of more or less unrelated stories and Bible passages, with no clear conception of the purpose and plan of God's book. This matter of relating the lesson to the Bible as a whole is, to our mind, really quite an important matter, for it will eventually play a large part in determining the attitude which the pupil will assume toward the Bible. Rightly understood, this might be a good slogan for Sunday School teachers: Don't teach the lesson, teach the Word.—*American Lutheran*.

HOW TO ESCAPE WORRY

How to get rid of worry is a problem that comes close to nearly every one. Notwithstanding the fact that most forms of worry are an evidence of lack of faith in God, or at least that our faith is not so strong as it should be, nearly all of us at times come under its spell. "I answer my worries with a prayer," said one recently whose life is notable for its Christian radiance, "and most of the time they dis-

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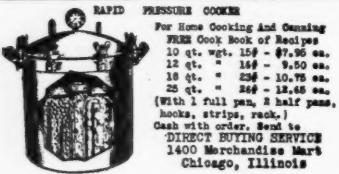


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appear as soon as I begin to pray." There is no surer way than this to escape the burden that worry always brings; a burden that is first of all useless—for worry never does any good; and one that is also unnecessary—for God has promised that when we bring our cares to Him He will give us the help that we need. "Cast thy burdens upon the Lord," is the promise of the Bible, "and he shall sustain thee." We cannot lift ourselves out of the quicksands of needless worry, but if we will reach up to the outstretched Hand that is waiting to help, that Hand will lift us out.—*Christian Observer*.

reports that impress the worldly-minded as the final proof of success—whereas, they are not even trustworthy as secondary proof.—*Western Recorder*.

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this literature twenty-five years ago my Christian life would have been utterly different," writes a Christian woman concerning James H. McConkey's devotional messages.

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HOLINESS

There is no power on earth so subduing as genuine goodness. Holiness is a flower which the world well knows it is incapable of producing out of its own soul; and, when it sees it, it acknowledges that there must be another world to account for it. When all the arguments have failed, the doubting mind yields to the evidence of a saintly life.—*Teaching by Illustration*.



CURIOSITY KILLED THE CAT!

One thing led to another at Klamath Falls, Ore., when a power line fell and killed a cow. Another cow touched the dead one and received a jolt that stunned her. A cat came to inspect and was electrocuted, and two jackrabbits met similar fates.

How like the power of sin! One is dead in trespasses and sin, another comes into contact, and on down the line until many fall.—*Ohio Independent Baptist*.



PRACTICAL CHRISTIANITY

A story is told of an old colored preacher who was exhorting his congregation to give freely to the church. He was interrupted by a deacon, who rose and said:

"Pahson, you done told us dat salvation am free—as free as the aih we breathe and as free as the water in the rivahs. If dat am true, how come you always asking for money?"

The old preacher adjusted his spectacles and solemnly replied:

"Brother Jones, you am right. Religion am free—salvation am free—like de aih am free and the watah am free; but if you wants watah in youah kitchen you gotta have watah pipes, and somebody has got to pay for the plumbin'."—Origin Unknown.



NOT AN "ENTHUSIAST"

Rowland Hill, addressing the people of Wotton, England, exclaimed, "Because I am in earnest men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill and saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below at a distance of nearly a mile. Help came and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners and about to entomb them irrevocably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now?"

"No, sinner; I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."—*Sunday School Illustrator*.

PERHAPS TODAY

At night (as the *Morning Star* has reminded us) as Dr. Horatius Bonar retired to rest, his last action ere he laid down to sleep was to draw aside the curtain and, looking up into the starry heavens, say: "Perhaps tonight, Lord?" In the morning, as he arose, his first movement was to raise the blind, and looking out upon the grey dawn, remark: "Perhaps today, Lord?"—*The Dawn*.



DO YOU BELIEVE IN THE DEVIL?

Some one tells of a man who came to Mr. Finney and said, "I don't believe in the existence of a Devil."

"Don't you?" said the old man. "Well, you resist him awhile and you will believe in him."—*Earnest Worker*.

PRECEPT VS. PRACTICE

Dr. John Hall once told of an incident illustrating the shocking divergence between precept and practice. A devout worshiper during the offering was joining heartily in the words of the old hymn,

"Were the whole realm of nature mine,
That were a present far too small."

*Yet as he sang he was fumbling around
the coins in his pocket to find the smallest,
that he might put it on the plate.*—*Westminster Teacher*.

NO TIME FOR GOD

Dives was so busy with his temporal affairs he had no time for God or religious activities. But as soon as the hour of dissolution came he immediately cried out for God's mercy and help. *It is so with teeming thousands today, they have no time for God until their feet are in the chilly waters of the river of death.* It is recorded that Caligula, one of the wicked Roman emperors, mocked at the existence of God, but would hide under his bed when it thundered. A poet described the infidel Voltaire thus:

"An infidel in health, but what when sick?
Ah, then, a text would touch him to the quick."

—*Otterbein Teacher*.

THE "PULL" HEAVENWARD

"I once saw," said the Rev. C. Simeon, "the ascent of a balloon. It was bound to the earth by eight cords. As the process went on of filling with gas, it seemed struggling to get free, and striving to break the bonds which kept it down. At length one string was cut. Immediately the part at liberty was lifted from the earth. The second and third were loosened, and the others. When the last cord was snapped asunder, the balloon rose majestically toward heaven, showing thereby its high destination, and evincing the object for which it struggled to get free.

"There," said Mr. Simeon, "is a picture of the mind I would possess—a mind whose affections are in heaven; a mind filled with the Spirit, and in proportion as it is filled, demonstrating its character by its ardent, aspiring, and earnest longings after its heavenly inheritance. *Thus, as the cords are cut which bind the soul to earth, it will rise in heart and affection to the region where it so greatly desires to be.*"—*Sunday School Illustrator*.

FREEDOM FOR THE INDIVIDUAL

The Ram's Horn was a quaint, fiery religious newspaper whose epigrams and cartoons made religious history in the nineties. It once recounted the fact that Julia Ward Howe, in carrying on her efforts for freeing the slaves, asked help from a certain United States senator in liberating a particular slave. The senator replied, "Madam, I am so busy with plans for the benefit of the whole race that I have no time for helping individuals." Mrs. Howe used her reply as a text for many a moving appeal before the American public. She said, "When last heard from, our Lord and Master had not reached this attitude."—*Westminster Teacher*.



CERTAINTY THROUGH FAITH

Michael Faraday, the great physicist, was found one day by his friend, Sir Henry Acland, in tears, with his head bent over an open Bible. "Why, oh, why will not men believe the blessed truths here revealed to them?" he exclaimed. Most of our greatest scientists would say, as one who may well speak for them all, "*The more I study and the more I learn of the mysteries of this world, the more sure I am of God and the more unreasonable unbelief becomes.*" Jesus knew that it was hard for the wise and learned to accept Him in simple faith, yet He demanded that (Luke 18:17).—*Verda Von Hagen, in Sunday School Young People*.

ON TIME!

We were in the sleeper, just coming into Chicago. "What time have you?" said one traveling man. "I forgot to wind my watch." A chorus of various replies. "It is just seven by Eastern Standard time." "You're wrong. It's six by Central Standard time." "I make it eight by Daylight Saving." "I have seven-ten by Central Daylight Saving, and I'm only five minutes fast." "Gentlemen, I am only three minutes slow, and I have six by Western Daylight Saving."

When we got into Chicago, some of us set our watches by Chicago Daylight time, some by Standard, and the rest followed an elaborate mathematical formula by which they reconciled their ideal watches with practical affairs.

I took my watch to a watchmaker. It seems that only the main spring was broken. "Did you regulate it?" I said as I got it back. "Wear it first," he replied. "Let it adjust itself to your gait." My watch ran fast, slow, took spasms, stopped, started when I shook it, finally curled up and quit. I was aghast. I must go to that watchmaker again. I am sure I never had a "gait" like that. But I am afraid that many of us are in much need of better regulation in our lives.—*Mark Wayne Williams, in Watchman-Examiner*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

ENTRANCE OF THE HOLY SPIRIT

F.W., Buffalo, N.Y.

Question: When a person is saved does not the Holy Spirit at once enter the body of that believer. If so, does not Acts 8:9-17 appear to be a contradiction?

Answer: There are different kinds of belief. For example, Simon Magus believed, was baptized, and yet apparently was not saved. He belongs to the class described in Hebrew 10:39. As to the other Samaritans, the situation is more difficult to explain. The only explanation that occurs to us is that since Peter had been given the keys of the kingdom of heaven (Matt. 16:19), he was the one to officially open the door to these believing Samaritans through the laying on of his hands and the bestowal of the Holy Spirit; just as he was the one later to open the door also to the Gentiles (Acts 10:44, 45). In other words, it seemed to be the divine order during this transition period, that groups of other than Jews should be received into the visible Church through apostolic agency. At a later time Paul was so used (Acts 19:1-6). When conditions became more normal the baptism of the Holy Spirit immediately followed saving faith (I Cor. 12:13), at which time the Holy Spirit takes up His abode in the believer.

THE PRINCIPLE OF LEAVEN

V.S., Yardly, Pa.

J.E.M., Jesup, Iowa.

Questions: (1) What do the original words for "leaven" mean? (2) Does leaven represent a good or an evil principle? (3) What do the parables of the Mustard Seed and of the Leaven mean?

Answers: (1) In the Old Testament two Hebrew words are employed. The primitive root of the one means pungent, sour, or fermented. The root of the other word means to swell up, or become yeasty. (2) In the New Testament only one Greek word is used and it always means ferment. This word has the spiritual significance of evil (Matt. 16:6, 11, 12; Mark 8:15, 16; I Cor. 5:6-8). (3) The parable of the Mustard Seed signifies abnormal growth—a vegetable develops into a tree, so that the birds of the air, such as hawks and buzzards, may lodge in its branches. Leaven, being a principle of evil, signifies that under certain favorable conditions its ferment will corrupt the entire batch of dough in which it has been placed, unless indeed the process be checked by the application of intense heat, which kills the ferment.

CAPITAL PUNISHMENT

W.B., Wilmot, Wis.

A.C.H., Chicago, Ill.

Questions: (1) Where in the Bible is the law of capital punishment stated? (2) Has it ever been repealed? (3) Suppose that sometime Hauptman is proved to be innocent of the crime for which he was executed, would not his executioner be guilty of murder?

Answers: (1) Genesis 9:6. (2) This law, given by God to the race, must of necessity be in force until repealed by God. Had God known of any better way, some milder way for example, of dealing with this crime, would He not have given it at the beginning? It is well also to recognize the fact that all human substitutes have proved to be miserable failures. God's way always is best. (3) Since this executioner was simply acting officially, as the representative of the state, no crime can be attached to him.

THE THIRD DAY

A.L., Eldorado, Mo.

Question: How do you harmonize the statement in Matthew 12:40 with the generally accepted view that Jesus was crucified on Friday?

Answer: We have no particular interest in defending any particular day, because the only essential thing is the fact itself. In brief we may say that they who believe that the crucifixion occurred on Friday, instead of on Wednesday or Thursday, claims that according to Hebrew usage the period of three days and three nights might mean three full days or any portion of three days (Lev. 25:20, 21; Esther 4:16; II Chron. 10:5, 12). The language of our Lord cannot be contradictory. He used several different expressions. In addition to that in the text mentioned, He also said that He would "the third day be raised up" (Matt. 16:21, R.V.), but in Mark 8:41 He says, "and after three days rise again." These two diverse statements evidently refer to the same period, proving that the language possessed some elasticity, just as it did in Old Testament times. But the testimony of both friends and enemies appears to be uniform in fixing the resurrection upon the third day (Matt. 27:64; Luke 24:21, 46; Acts 10:40; I Cor. 15:4). This was also the belief of the early Church, as revealed in the Apostles' Creed: "the third day He rose from the dead." A good article on this subject may be seen in *The Methodist Protestant Recorder* for April 10, 1936 (p. 13).

PRAYING FOR THE KINGDOM

E.W., South Wayne, Wis.

Question: What is meant by "thy kingdom come, thy will be done on earth as it is in heaven"?

Answer: This means praying for the perfect rule of God to come on the earth. The present state of lawlessness, crime, and misery affords abundant evidence that the kingdom of God has not yet been established here. The rule of Satan is much in evidence. This prayer is the expression of the natural longing of every child of the Father. In every such heart the kingdom is already set up. The answer to this prayer may be gradual or it may be fulfilled suddenly. Gradually through the slow spreading of the gospel, but suddenly when the Son of man returns to set up His visible kingdom and take personal control and direction of all the affairs of His kingdom. Prayer that God's will may be done does not mean passive submission to that will, but ought also to express the purpose to co-operate with God in the fulfillment of that will.

EZEKIEL'S TEMPLE

B.C.R., Oak Park, Minn.

Question: Does Ezekiel's temple belong to the New Jerusalem?

Answer: Ezekiel's temple (chs. 40-47) evidently belongs to the time of the Millennium, since there will be no temple in the New Jerusalem, which is to be located on the new earth. God and the Lamb will be the temple thereof (Rev. 21:22).

KINGDOM TRUTHS

D.F., Edwards, Ill.

Question: The use of the word "kingdom" in the following passages puzzle me: Luke 17:21; Mark 14:25; John 18:36.

Answer: Luke 17:21—This statement is in answer to the question of the Pharisees as to when the kingdom of God should come. Jesus said that it was not by outward evidence; that it indeed had already come, and was in their midst. This is a better translation than "within you," for certainly it was not "within" those hostile Pharisees. Mark 14:25—Some would take this statement figuratively as referring to the joy of the Holy Spirit, which in one sense Christ was to share, and of which wine was a symbol (Acts 2:13). We see no reason, however, for not attaching a more liberal meaning to the prophecy since Christ both ate and drank with His disciples after His resurrection (Acts 10:41). Why then should it be thought improbable that He will drink of the fruit of the vine when He comes again? John 18:36—Christ said in substance that the nature of His kingdom was not of the present order, else would His servants fight. But He goes on to say that His kingdom was not "now" from hence. He did not say that His kingdom would never be a visible, earthly kingdom.

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LAKE OF FIRE

C.W.T., Rolling Prairie, Ind.

Question: May not the "lake of fire" (Rev. 20) be a figurative expression for eternal death, or separation from God?

Answer: It is our belief that the lake of fire is in a literal place, and that its name is Gehenna (Matt. 5:22). Into it were first cast the Beast and the False Prophet, alive (Rev. 19:20). They are still there, alive, when joined by Satan after the thousand years (Rev. 20:10). Still later the wicked dead are to be raised and cast into the same place of unending torment; not a place of annihilation. Even if the language were figurative, it would signify actual pain and suffering.

THE 144,000 UPON ZION

W.S.M., Oakland, Calif.

Question: Have you any light on the 144,000 who will stand with the Lamb on Mount Zion (Rev. 14:1-5)?

Answer: Formerly we considered this group the same as the 144,000 of chapter 7, but to our mind this group is now quite distinct from the former. In chapter 7 the 144,000 are chosen from twelve tribes of Israel, 12,000 from each tribe, while in chapter 14 the number appears to be chosen individually because of certain specified personal qualifications (vv. 4, 5). In chapter 7 they are sealed on their foreheads, probably by the Holy Spirit and for the particular work of witnessing to the Gentiles during the Great Tribulation, the result of which is the innumerable company of saved Gentiles (v. 9). But the company in chapter 14 is anticipatory of the period immediately preceding the Millennium. From that point onward the 144,000 form a sort of body guard, or personal attendants on the Lamb. They go where He goes. Upon their foreheads is written both the name of the Lord and also His Father's name (R.V.). John heard a voice from heaven (v.2), but the 144,000 were standing upon Mount Zion. We cannot say positively, but it seems to us that this group will be selected from the ruling tribe of Judah, and not out of the twelve tribes. Judah and Jerusalem, wherein is located Mount Zion, will be the chief center of struggle in the final conflict, and Judah will be signally tried (Zech. 12). What more fitting than to select the 144,000 from this tribe, since they will have signal victory over their enemies and also over the final idolatry which will be destroyed from the land (Zech. 13:1, 2). Since Judah is the tribe of the Lion of Judah, why should not this tribe be thus specially honored during the Kingdom Age.

DEMONS

J.C.S., Washington, D.C.

Question: Who were they, or what were they in New Testament times?

Answer: The New Testament evidently presents demons as evil personalities, but gives us practically nothing as to their origin, nature, or habits. That these evil personalities were not mere bodily ailments or afflictions is certain. It is equally certain that sometimes they entered and controlled human bodies, and

that Jesus had power to cast them out by a mere word of command. While in the days of Christ upon earth there may have been an exceptional manifestation of these demons, demon possession is not uncommon today, especially upon foreign mission fields. (See book by Nevius on *Demon Possession*.)

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June 14

Jesus Crucified
Luke 23:33-46

Golden Text: But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

This lesson brings us face to face with the greatest tragedy of all time. It is the very climax of all history. From it flows streams of liberty and life for all the world. It is highly important that every teacher have the personal experience of Christ's death for Himself, and then get his pupils to see that Christ's death was instead of their own death. We escape judgment because judgment fell upon Christ. He was made to be sin for us that we might be made the righteousness of God in Him (II Cor. 5:21). No one lacking this experience can truly teach this lesson.

I. The Place of Crucifixion (v. 33).

They led Him away to Calvary, a hill north of Jerusalem resembling a skull. Calvary is the Latin word, and Golgotha is the Hebrew. This is a most significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as a result of sin. Life and intelligence are gone, leaving only the dark, empty cavern which once contained them.

II. His Companions on the Cross (v. 33).

Two malefactors were crucified with Him. Their names are not given. This is in fulfillment of the Scriptures: "He was numbered with the transgressors" (Isa. 53:12). Personally He was sinless, but He became sin for us.

III. His Forgiving Love (v. 34).

He cried, "Father, forgive them." He doubtless had in mind not only the soldiers who acted for the government, but the Jews who in their blindness were ignorant of the enormity of their crime. He was absolutely destitute of hatred, even for His betrayer and murderers. His compassionate soul yearned for their salvation.

IV. The Revelation of the World (vv. 34-43).

Jesus Christ on the cross is the supreme touchstone of human life and lays bare the heart of the world. Take a cross section of the world at any time since Christ was crucified, and representatives of the various classes therein were found around Jesus on the cross. The cross is the judgment of this world (John 12:31).

1. The Covetous (v. 34).

They gambled for His seamless robe right under the cross where He was dying. This represents those whose primary interest in Christ is a means to get gain. If they had had eyes to see, they could have beheld a robe of righteousness being provided in His death to cover their sinful nakedness.

2. The Indifferent (v. 35).

"The people stood beholding." They gazed upon Him with indifference. The great mass of the world today gazes upon the crucified Christ with stolid indifference.

3. The Scoffers (vv. 35-39).

a. The rulers.

The rulers reviled Him for His claim to be the Saviour. They wanted a Saviour, but not a crucified one. Many today are religious, but have only contempt for a salvation which centers in an atonement made by blood. They uttered a great truth when they said, "He saved others." But He could not save Himself and others because God's plan was to save others by giving Himself.

b. The soldiers.

The soldiers reviled Him for claiming to be a King. The title "King of the Jews" had been placed over Him in irony. But it was pre-eminently true, for by right of the Davidic covenant, He shall one day be King over Israel (II Sam. 7:8-16). Through His death, He came into the place of Lordship over all who will acknowledge Him. The fact that the superscription was in Greek, Hebrew, and Latin shows that He was to be a King over all the world.

c. The impenitent malefactor (v. 39).

This brutal man joined in reviling the Saviour even though he himself was under condemnation.

d. The Penitent Malefactor (vv. 40-43).

The conscious sinner who discerned the heart of the Saviour prayed for mercy. The salvation of this penitent man is a remarkable picture of the saving power of Christ. The man confessed his sin as against God and cried to Jesus for salvation. He saw that the dying man was the forgiving God. The fact that he acknowledged his sin as against God, showed that he was penitent. His request for Christ to remember him when He came into His kingdom, shows that he recognized that the One who was dying on the cross was making atonement for sin and that He would come to reign as King. His salvation was immediate. Christ said, "Today shalt thou be with me in paradise."

V. The Death of Christ (vv. 44-46).

So shocking was this crime, that nature herself threw around the Son of God a shroud to hide Him from the godless crowd. When the price of sin was paid, He cried with a loud voice, showing that He still had vitality, that His death was not through exhaustion but by His sovereign will. He died like no other one in all history. He gave up the ghost, that is, dismissed His spirit.

June 21

Jesus Exalted
Luke 24:13-53

Golden Text: Wherefore God also hath

highly exalted him, and given him a name which is above every name.—Philippians 2:9.

In order to properly view the ascension of Christ into heaven, it would be well to view His ministry during the forty days prior to His ascension.

I. The Walk of the Two Discouraged Disciples (vv. 13-15).

Emmaus was seven and a half miles northwest of Jerusalem. Just why these disciples were walking this way we do not know. Perhaps their home was there, or they were merely walking to seek relief from their stunning sorrow. If they had believed what Jesus had told them about His death and resurrection, they would have escaped this great disappointment. Unbelief causes many heartaches and disappointments. The topic of conversation was the tragedy of the cross and the resurrection rumors. So little had His teaching about the resurrection impressed the disciples, that the reports which the women brought were as idle tales to them. If they had believed what He had said about coming forth from the grave; they would have been expecting to hear just such reports as were being circulated.

II. The Unrecognized Companion (vv. 16-24).

1. His Disguise (v. 15).

While they reasoned together on the perplexing events of the last few days, Jesus joined them. When He questioned them concerning their sadness they did not recognize Him. How often we are so engrossed with our sorrows and disappointments that we fail to recognize Jesus, even though walking by our side.

2. His Question (v. 17).

Perceiving their sadness and perplexities, He sought to help by calling forth a statement of their grief.

3. Their Answer (v. 18).

His questions so surprised them that they jumped to the conclusion that He was a stranger in Jerusalem. The condemnation and crucifixion of the great prophet of Nazareth were so recent and notorious that no one who had lived in Jerusalem could be ignorant of them.

III. The Scriptures Opened (vv. 25-31).

1. His Rebuke (vv. 25-30).

He did not rebuke them for not believing the strange stories they had heard, but for ignorance of and lack of confidence in the Old Testament Scriptures. The very center and heart of the Old Testament Scriptures set forth the death and resurrection of Christ. Ignorance of the Scriptures and unbelief as to the wonders and complete redemption wrought by Christ, rob us of many joys and deprive us of power and efficiency as workers for Christ.

2. His Revelation (vv. 31-35).

While sitting at meat with the disciples, their eyes were opened as they saw Him bless the bread and distribute it to them. We too can see the Lord on such common occasions as eating a meal if we have open eyes. Indeed, we ought to see Him when eating, buying, selling, and in our recreations, for He has promised His abiding presence. They were so filled with joy over this revelation of the Saviour, that they

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hastened back to Jerusalem to tell the other disciples of His resurrection. Those who have had the Scriptures opened to them touching the death and resurrection of Christ, invariably hasten to make the truth known to others.

IV. Jesus in the Midst of the Disciples (vv. 36-47).

1. He Announces Peace (vv. 36, 37). However, they were terrified and affrighted. Sinful man in the presence of a holy God is ill at ease.
2. He Demonstrates His Humanity (vv. 38-45).

In order to convince them of His personal identity, He gave them tangible evidence that He was not a mere spirit.

3. He Commissioned Them to Preach (vv. 46-49).

They were to testify concerning His shed blood and resurrection, and on this ground they were to preach repentance and remission of sins to all nations.

4. He Ascends into Heaven (vv. 50-53).

Having given them the parting message to evangelize the world, He ascended into heaven. From His place in heaven He continues to carry on His work through His disciples as they are energized by the Holy Ghost. Just as we treasure the last words of our departed loved ones, so we should ponder this farewell message of our Lord.

June 28 Jesus Meeting Human Needs Review

Golden Text:—Jesus of Nazareth . . . went about doing good.—Acts 10:38.

Since the lessons of the quarter center in one supreme Person and have one transcendent theme, Jesus Christ the world's Saviour, the best method of review for senior and adult classes will be to refresh the mind with the principle facts and leading teachings of each lesson. The following suggestions are offered:

Lesson for April 5.

The great supper represents God's gracious provision of salvation for mankind. The urgent invitation is extended to all to accept Jesus Christ as their Saviour. The making of excuses illustrates the sin and folly of men in rejecting God's free grace.

Lesson for April 12.

The resurrection of Jesus Christ is the supreme proof of the deity of Jesus Christ. The empty tomb is the divine guarantee that Christ was what He claimed to be and that His offering on Calvary's cross was accepted by God.

Lesson for April 19.

The center of interest in this parable is not the prodigal son or his brother, but a certain man who had two sons. He who fails to see the heart of our Father God will miss the purpose of the parable. The whole of revelation as it pertains to a sinning race and a pardoning God is swept before us in this narrative.

Lesson for April 26.

The story of the rich man and Lazarus gives us a look into two worlds. In this world the rich man lived in luxury while Lazarus begged at his door. In the other world, their positions are reversed. Death, the great leveler of society, is coming to rich and poor. After this there will be a

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proper adjustment made as to their destinies. Worldly condition is not a test of man's relationship to God. The rich man did not go to hell because he was rich, neither did Lazarus go to heaven because he was poor.

Lesson for May 3.

Forgiveness is a Christian obligation. Humility is a Christian quality. Gratitude is an uncommon grace. The nine lepers who were healed failed to express gratitude to the Healer.

Lesson for May 10.

Prayer is an obligation on the part of the believer. Spiritual growth is absolutely impossible without it. Men should pray under all circumstances.

Lesson for May 17.

Zacchaeus brushed aside all difficulties in order to see Jesus. He proved the reality of his conversion by making restitution. He was saved instantly upon receiving Jesus Christ. Salvation is a present reality to those who believe on Jesus Christ.

Lesson for May 24.

Jesus warned against the scribes. They claimed to be loyal to the Word of God yet showed their lack of the saving grace of God. In connection with His teaching in the temple, Jesus prophesied of His return, showing the conditions in the world which should precede His coming. He earnestly warned against unpreparedness as to His coming.

Lesson for May 31.

The last meal that Jesus ate with His disciples was the Passover, the memorial of the national deliverance which pointed to the supreme deliverance to be effected by Christ on the cross of Calvary. In connection with the Passover, the feast of the new covenant was instituted. This feast has a double import looking backward to the great deliverance wrought through Christ's atoning death and forward to the even greater deliverance which He shall accomplish at His second coming.

Lesson for June 7.

Jesus' indescribable agony in the garden shows what it cost the sinless Son of God to identify Himself with the sinning race. The load of sin was so revolting that the face of the Father was turned from His beloved Son.

Lesson for June 14.

The crucifixion of Jesus Christ was the greatest tragedy of all history. May the fact of the sinless Son of God suffering for a sinning race, move all sinners to gladly accept salvation at His hand.

Lesson for June 21.

Jesus, having given the disciples the parting message to evangelize the world, ascended into heaven. May these last words of our Lord be received by us as our supreme obligation to take the gospel to every creature.

July 5

The Coming of the Holy Spirit in Power

Acts 1:6-9; 2:1-11, 32-38

Golden Text: But ye shall receive power, after that the Holy Ghost is come upon you:

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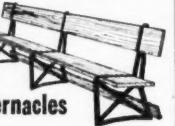
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Moody Bible Institute Monthly

and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

1. The Missionary Program (Acts 1:6-8).

The work incumbent upon the Church is witnessing to Christ's gracious salvation to all the nations. After this is done, there will follow the preaching of the gospel of the kingdom by converted Israelites (Acts 15:14-17; cf. Matt. 24:14). This was not clear to the disciples, therefore they put the question, "Wilt thou at this time restore the kingdom to Israel?" They were right in thinking that the kingdom would be restored. The confusion and error was as to the time. The Davidic kingdom shall be established, but not until after the gospel of the grace of God is preached and the body of Christ is completed. This realization is certain, but the time is unknown. Times and seasons are alone in the hands of God. The program which the disciples are to carry out in this present time is to witness of Christ.

1. In Jerusalem (v. 8).

This was done by the twelve immediately following Pentecost.

2. In Judea and Samaria (v. 8).

This was done by the disciples after the hands of the persecutors were laid on them. Not only the twelve but many others took part in this.

3. Unto the Uttermost Part of the Earth (v. 8).

Beginning with the first foreign missionary enterprise, this work has been carried on with varying degrees of success till the present time.

II. The Coming of the Spirit (Acts 2:1-11).

The power of the early Church was the Holy Spirit. This same Spirit has been the power of the Church in all ages. The watchword of God's mightiest men throughout the centuries has been "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

1. The Time (v. 1).

It was on the day of Pentecost. By "day of Pentecost" is meant the feast which was held fifty days after the wave sheaf was offered (Lev. 23:15, 16). It was observed by presenting two loaves made of the new meal (Lev. 23:17). These loaves were baked with leaven, while leaven was rigidly excluded from the Passover feast (Lev. 23:6). The feast of Pentecost in a figurative sense, still continues, for the body of Christ is not yet complete.

2. The Beneficiaries (v. 1, cf. 1:13-15).

The twelve and others to the number of one hundred twenty. The coming of the Spirit was not merely for the twelve, but for all believers. They were in one place with one accord waiting for the fulfillment of the Father's promise (Luke 24:49).

3. The Marks of the Spirit (vv. 2-4).

These marks were external and internal.

a. External.

(1) The sign of a mighty wind.

There was no wind, only the sound thereof, suggesting the all-pervasive, life-giving influence of the Holy Spirit.

(2) Tongues of flame.

Each of the one hundred twenty was crowned with such a tongue. The tongues show the practical purpose of the Spirit's

gifts, and the fire indicates His purifying energy, purging away the dross and making fit His witnesses.

(3) Speaking in foreign tongues.

For these humble Galileans to thus speak caused great amazement.

b. Internal.

This is seen in the transformation wrought in the disciples. They now have great courage and self-possession. Peter, who a little while before was cowering before a Jewish maid, now with lion-boldness stood before the thousands of Jerusalem, and later before the chief rulers.

III. The Converting Power of the Holy Spirit (Acts 2:37-42).

Many people were convicted of their sins—about three thousand repented and were baptized. This revival was real because:

1. They Continued Steadfast in the Apostles' Teaching (v. 42).

They did not grow cold or run after every new teacher that came along.

2. They Continued in Fellowship with the Apostles (v. 42).

The surest way to grow is to keep in fellowship with Christians. Spiritual indifference is sure to follow the neglect of the fellowship of the brethren in Christ.

3. They Continued in the Sacrament (v. 42).

They broke bread together. God has instituted certain ordinances, and those who are genuinely converted will avail themselves of their use.

4. They Continued in Prayer.

The apostolic Church was a praying Church. The Christian life cannot be lived without prayer.



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Earnestly, as Bereans (Acts 17:11).
Attentively, as the people (Luke 19:48).
Righteously, as enjoined (Titus 2:12).
Nobly, as the disciples (John 6:67-69).

—F. E. Marsh.

UNSPOKEN FAITH

Some of the most practical things are those about which no word is spoken:

The widow with her two mites spoke of *Giving* (Luke 21:2).

Mary's broken box of ointment told out her *Loving* (John 12:3).

The weeping woman by her tears manifested her *Believing* (Luke 7:38).

The wise men by their offerings showed forth the heart of their *Longing* (Matt. 2:11). —*The Friend of Missions*.

UNCHANGEABLE LOVE LAVISHED UPON UNWORTHY CHILDREN

John 13

1. The pre-eminence of His Glory He exercised (vv. 1-3).
2. The eminence of His Humility He symbolized (vv. 4, 5).
3. The cleansing of His Word He emblemized (vv. 6-9).
4. The redemption of His Blood He solemnized (vv. 10, 11).
5. The lordship of His Mission He immortalized (vv. 12-20).
6. The lordship of His Enemy (Satan) He identified (vv. 21-30).
7. The glory of His Work He multiplied (vv. 31-38). —R. L. Ballard.

TEN WORDS FOR THE CHILD OF GOD

In the business world there are certain fundamental policies or principles commonly recognized as essential to an honorable and successful career as, for example, honesty, integrity, promptness, courtesy, energy, foresight.

God's Word gives us ten essentials, each one possessing its own advantage and blessing; taken together the whole insures a life of victory fully identified with "the power of an endless life in Christ" (Heb. 7:16). These high points are simple, yet linked with eternity. Let us check each one with our own individual rating and strengthen the things that are weak and "ready to die" (Rev. 3:2).

1. Come (Isa. 55:1; John 7:37).
2. Learn (Matt. 11:29; Rom. 15:4).
3. Follow (John 8:12; Ps. 23).
4. Read (I Tim. 4:13; Rev. 1:3).
5. Pray (Phil. 4:6; Luke 21:36).
6. Work (II Tim. 2:15; Titus 3:8).
7. Hear (John 10:3; James 1:19).
8. Look (Phil. 3:20; Titus 2:13).
9. Abide (John 15:4-7; Ps. 91:1).
10. Wait (I Thess. 1:9, 10; Luke 12:35, 36). —J. T. Bouger, in *Fellowship News*.

THE MASTER'S METHOD OF APPROACH

John 4

1. Attracting the Heart (vv. 7-9).
2. Arresting the Mind (vv. 10-15).
3. Arousing the Conscience (vv. 16-24).
4. Assuring the Soul (vv. 25-30). —H. K. Downie.

LESSONS ON WORSHIP

John 4

1. The Place—Not any particular place (v. 21).
2. The Person—The Father (v. 21).
3. The People—True worshipers (v. 23).
4. The Power—The Holy Spirit (vv. 23, 24). —H. K. Downie.

THE CHILDREN'S LAMB

(Suggested for Children's Day)

II Samuel 12:3

1. *The Poor Parent*—"the poor man had nothing."

Fathers may be too poor to provide bread, but they never get so poor they cannot afford to bring the *Lamb of God* to their home and children.

2. *The Personal Property*—"save one little ewe lamb."

To live in a Christian nation is not sufficient. His neighbor had many lambs, but this poor man must have one for himself and his children. Our neighbor's Christ will not save us. Christ must be a *personal* Saviour.

3. *The Purchased Pet*—"which he bought and nourished up."

He was willing to pay a price for the lamb. We must deny self, sacrifice evil companions, repent of sin, and take up the Cross and follow Christ if we are to have the Lamb of God.

4. *The Privileged Paupers*—"it grew up together with him, and with his children."

Though the family was poor, they found joy in sharing what they had with the lamb, for the blessing the lamb returned in companionship. The Macedonians gave not out of their abundance, but out of their poverty (II Cor. 8:1-2).

5. *The Pastured Parlor*—"it did eat of his own meat, and drink of his own cup."

The parlor became the pasture. No reservations. All things in common. Any place the lamb could not be taken to, the family stayed away from.

6. *The Proud Partnership*—"and lay in his bosom, and was unto him as a daughter."

In the plans of the family the interest of the lamb was always considered.

Conclusion: Sorrowful the home and children whose father fails to provide the Lamb of God, the family altar, observance of the Lord's Day, the sharing of the Lord's money. —Arnold Carl Westphal.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THE CHRISTIAN DOCTRINE OF SALVATION

Titus 2:11-13

1. Salvation is an Experience of the Divine Affection—"the grace of God that bringeth salvation" (v. 11).

2. Salvation is an Educational Process covering all of Life—"teaching us" (v. 12a).

3. Salvation is an Ethical Ideal to be Realized in this Life—"soberly, righteously, godly" (v. 12b).

4. Salvation is an Expectation of the Lord's Return—"Looking for . . . the glorious appearing of the great God and our Saviour" (v. 13).—James C. Murdock.

DESCRIPTIONS IN ROMANS 16

"Our sister" (v. 1). "A servant (deaconess) of the church" (v. 1). "A succor of many." (Root "standing in front," and so, leading onward, v. 2).

"My helpers (fellow workers) in Christ Jesus" (v. 3).

"My beloved" (v. 5). "Firstfruits" (v. 5).

"Who bestowed much labor on us" (v. 6).

"My kinsmen" (born together, v. 7).

"My fellow prisoners" (v. 7). "Of note among the apostles" (v. 7). "In Christ" (v. 7).

"My beloved in the Lord" (v. 8).

"Our helper (fellow worker) in Christ" (v. 9).

"My beloved" (v. 9).

"(The) approved in Christ" (v. 10).

"My kinsman" (v. 11). "In the Lord" (v. 11)."

"Who labor in the Lord" (v. 12).

"Which labored much in the Lord" (v. 12).

"(The) chosen in the Lord" (v. 13).

"The brethren" (v. 14).

"The saints" (v. 15).

Observe the different descriptions divinely given. Which, by grace, do we illustrate? Sometimes there is the emphasis on spiritual relationship, sometimes on activity, sometimes rather on suffering. Note the sphere, "in Christ," "in the Lord." Observe "my" and "our"; with wondrous wisdom, though sisters have the first two places, the apostle never uses "my" of an individual sister. The Holy Spirit Himself guides us thereby. How blessed it is to give children of God a personal encouragement, and to "greet the friends by name" (III John 14). Romans 16 will ever live, with its rich effect on our spiritual life, in the ministry of the Holy Spirit.—*The Student of Scripture.*

THE REALLY POOR MAN

A man is poor:
If he is without friends.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he is selfish, uncharitable or cruel.
If his mind and soul have been neglected.
If he has traded away his character for money.

If making money has crowded out the cultivation of his spiritual life.

If all his investments and possessions are laid upon earth and he has no treasures in heaven.—*Southern Churchman.*

June, 1936

ASSURANCE

Whatever May Happen, God's Word Will Abide

Whatever may happen to kingdoms or kings,
I'm safe, though I'm small, for I'm under God's wings.

Whatever may happen in heaven or hell,
God knows all about it, He all can foretell.

Whatever may happen, it cannot surprise
The Lord of all knowledge, the Lord ever wise;
He tells all events, from the first to the last,
The One great I Am, with no future, or past.

Though mountains be shaken, though floods should arise,
Foundation be moved from the earth and the skies;
No jewel can fall from God's crown, or His throne;
He knoweth! He ruleth! God ever, alone.

Though stars like the sparks of the blacksmith go out;
Though truth should be quenched in the darkness of doubt;
Though suns in the firmament quiver and fall,
God bids me expect it, I'm safe through it all.

—William Luff.

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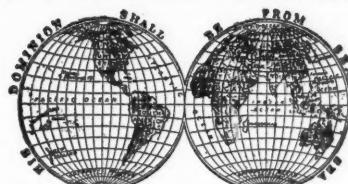
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Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday School missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

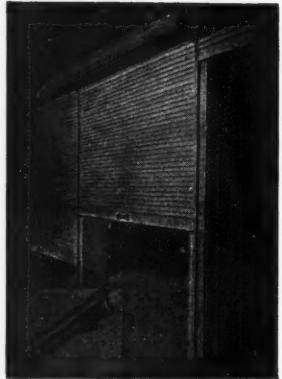
Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zacchaeus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—Amos R. Wells, in *Home and Foreign Fields*.

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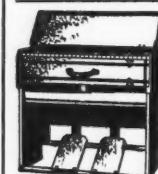
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Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The workers whose reports appear in this department request the prayers of the MOODY MONTHLY family for the Lord's blessing and guidance in their evangelistic efforts. Will you join us in prayer for them?—Editors

The Tebo Gospel Trio held a campaign closing Easter Sunday, in the Mahoning Methodist Episcopal Church, New Castle, Pa. Over sixty accepted Christ and several hundred reconsecrated their lives to God.

Harry Vom Bruch Evangelistic Party report a successful campaign in the Hydewood Park Baptist Church, Plainfield, N.J. There were 18 who responded to the invitation one evening, and the entire community was stirred.

Arthur B. Dahl assisted Earl Hodkin in April in a three weeks meeting in Nashua, Iowa. The young people especially were interested in the meetings, and many came to the altar confessing sins to God and accepting Jesus as their Saviour.

Sylvester Sanford writes, "Two weeks meeting with the United Brethren Church, Sylvia, Kan., closed Easter Sunday. The church was filled each night. A chorus choir furnished music. More than 50 bowed at the altar for conversion or reconsecration, and 9 young men and women volunteered for the mission field." Mr. Sanford also held meetings in the United Brethren Church, Washington, Ind., which resulted in 25 conversions and 12 life work recruits.

Paul and Mrs. White (the Musical Whites) rendered service in the following meetings in recent weeks: Florence, N.J.; holy week services, Central North Broad Street Presbyterian Church, Philadelphia; Baptist Young People's Rally, Media, Pa.; and Epworth League Rally, Haddon Heights, N.J., the speaker at these meetings being Merril T. MacPherson of Philadelphia; Philadelphia fundamentalists, George Douglass, speaker; Russian Christian Church of Philadelphia; New York Youth Center, Ralph E. Stewart, speaker; and the Fulton Street, New York, prayer meeting.

Jack Cardiff held meetings April 12-26 for mission superintendent, Robert T. Brown, Springfield, Ill. Many souls were stirred and saved. Special singing and music were rendered at every service.

J. W. Troy reports a second campaign in April in the St. Petersburg, Fla., Gospel Tabernacle. God graciously blessed. Souls were saved and young people gave their lives to Christ.

Theodore A. Piper, musical evangelist, for the past two years has held meetings in many Iowa cities, and has been musical director and assistant pastor of tabernacle work in Lima, Dayton, and Toledo, Ohio.

L. James Kindig writes, "March and April were months of special blessing for us. We are happy to report unusual meetings with excellent results at the First Baptist Church of Olean, N.Y., First Baptist Church of Amsterdam, N.Y., and the Baptist Church of Johnsonburg, Pa. A three-day meeting with Ralph Stewart of Columbus, Ohio, was greatly blessed of the Lord."

The Farrar Party, "Sharers of Good News," during April conducted a campaign in Chula Vista Baptist Church, Chula Vista, Calif., George Apostian, pastor. Scores made full surrender, of which two will enter Moody Bible Institute. Over 20 went to the inquiry room at one invitation. The party will continue in the West.

L. C. Robie reports a "Victory Meeting" at the Evangelical Congregational Church, Weissport, Pa., Mr. Erb, pastor. Crowds attended. Mr. Robie writes, "Over sixty sought the Lord for salvation. A wonderful life service group came out, and now they are telling their story to other young people and churches."

Neil McIntyre, Scotland's blind evangelist, conducted a successful two weeks revival campaign at the Christian and Missionary Alliance Tabernacle, Harrisburg, Pa., M. C. Clemence, pastor. The church was revived and strengthened through the clear and forceful preaching of the Word.

David F. Nygren and Harry W. Bundy closed an eleven-day meeting April 12, with the First Baptist Church, Brownsdale, Minn., Wesley Howland, pastor. Forty-one came forward for salvation.

Clayton C. Campbell and Myron C. Lissel closed a two-week meeting April 5, with Dr. M. C. Faltz, First Methodist Church, Centralia, Ill. Souls were saved and there were many additions to the church.

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Preaching "Christ the Savior, Man a Sinner, A Heaven to Gain, A Hell to Shun."

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Young Peoples Work
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Church Publicity

M. E. Hawkins, pastor of the First Baptist Church of Mishawaka, Ind., held a seven-day Bible conference in April with the Ambrose Baptist Church, Fayette, Ohio, A. E. Kellerjohn, pastor. There were 9 converts and 17 young people who dedicated themselves to the Lord for full time service.

H. Evan McKinley recently conducted two revivals in Indianapolis, Ind. The first was for two weeks with Pastor Frank Buckner of the New Bethel Baptist Church. The young people of the church sponsored the services and had charge of every detail including the announcements and the offerings. Thirty singers composed the choir. There were 29 additions to the church. The second engagement was with Pastor George Kimsey of the Memorial Baptist Church. The boys and girls meetings brought 1,050 to the ten services. Forty conversions were reported.

Guy W. Green held meetings April 1-12 for the Ridgedale Presbyterian Church, South Bend, Ind. The result was a general toning up of the church and many reconsecrations on the part of the members. There were 64 additions to the church, of which 50 were by confession of faith. Mr. Green held services April 15-16 for Sutter Avenue Presbyterian Church, St. Louis, Mo., T. G. Nethery, pastor. At the close, 52 persons were received into the church membership, all but 10 of them on confession of faith. Many reconsecrated themselves to the Lord, and the spirit of work and prayer engendered by the services resulted in the greatest evangelistic effort in the history of this church.



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Write for Illustrated Folder to
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THE SECOND ANNUAL **IN-HI-GAN BIBLE CONFERENCE** IS TO BE HELD THIS YEAR AT **LAKE HARBOR, MICH., AUG. 3-10**

The second annual In-hi-gan Bible Conference is to be held this year at Lake Harbor, Michigan; August 3rd to 10th. This Bible Conference for Young People is held in co-operation with the Young People's Fellowship Clubs of the Northern States. The speakers scheduled for this year include: Dr. Walter Wilson, of Kansas City, Mo.; Dr. A. I. Brown, of Vancouver, B.C.; George Soerheide, of Cleveland, Ohio; Clarence Erikson, of Chicago, Ill.; Prof. Wellmers, of Holland, Michigan; David Otis Fuller, of Grand Rapids, Mich.; Dr. "Bob" Jones, of Cleveland, Tenn.; and Dr. H. H. Savage, of Pontiac, Michigan.

The cost for the seven days will depend upon type of accommodations desired; ranging from \$10 to \$14 for the week. What an opportunity to be able to spend a few days of helpful vacationing, fine companions; healthy recreation; no dancing, smoking, or profanity to be experienced.

For further information write to the Dean of the Bible Conference, Mr. H. M. Skinner, First Baptist Church, Pontiac, Michigan.

The STONY BROOK CONFERENCES, 1936

For the Christian a vacation that combines true Christian fellowship with healthful recreation is ideal.

Stony Brook's program of eight conferences extending from July 3 through August 30, together with its accessibility of location, delightful surroundings, comfortable guest accommodations at reasonable rates, and with a wide variety of recreational activities at hand, makes the realization of the ideal possible to all.

From July 3 to August 15 the following Christian leaders will be heard at one conference or another:

Rev. A. E. Anderson, Rev. W. A. Dean, Dr. W. K. Eubank, Dr. F. E. Gaebelein, S. D. Gordon, Rev. Homer Hammontree, Miss Ruth Huston, Dr. H. A. Ironside, Dr. J. W. Liggett, Rev. Walter MacDonald, Rev. J. E. Mallis, Erling C. Olsen, Dr. Isaac Page, Dr. W. M. Smith, Dr. R. E. Stewart, Dr. W. T. Taylor.



ANNUAL PROPHETIC AND GENERAL BIBLE CONFERENCES AUGUST 16-30

Speakers—Dr. D. H. Dolman, Dr. A. C. Gaebelein, Dr. F. E. Gaebelein, Rev. M. F. Ham, Dr. D. E. Hart-Davies, Dr. Will H. Houghton, Dr. A. S. Johnson, Dr. J. M. McComb, Dr. M. M. McDonald, Dr. Harry Rimmer, Dr. W. M. Smith and others.

Ministers especially will find delightful recreation and profitable fellowship. Special low rates for entertainment are made to the minister and his family.

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STONY BROOK LONG ISLAND NEW YORK
For reservations, programs and other information address G. C. MOORE, Stony Brook, N.Y.

C. William Harris held a fine meeting at Norman, Okla., where 44 conversions and many reconsecrations were reported.

Ray and Mrs. Osterhouse conducted campaigns in Springfield and Decatur, Ill., and Tama and Spencer, Iowa. They also broadcast from KFJB at Marshalltown, Iowa, and held services at the Indian Reservation outside of Tama. The Spirit of the Lord was on the meetings and many accepted Christ. Many of the Indians came to the Lord.

T. C. Crume recently closed a good meeting with the Arlington Baptist Church, Knoxville, Tenn., of which George Simmons is pastor. There were 70 conversions and additions by letter. Mr. Crume also reports a revival the last of April with the Prescott Memorial Church, Memphis, Dr. J. Carl McCoy, pastor. There were more than 30 additions.

Hyman Appelman reports many conversions and 85 new church members in a two weeks meeting with the pastorless Dillerest Baptist Church, Dallas, Tex. Ray Duckworth, the educational director, led the singing. Mr. Appelman conducted a series with the Immanuel Baptist Church, San Angelo, Tex. There were 74 additions and 8 other professions of faith.

O. W. and Mrs. Stucky write, "On April 19, we closed a two-week campaign in the Springwells Avenue Baptist Church, Detroit, Mich., Dr. Geo. E. Barnard, pastor. During this meeting the Lord graciously blessed in the salvation of souls, 61 coming to the prayer room for the after-service. The presence of Bibles increased from 69 on the opening night to 167 in the closing service. In place of reporting merely chapters in their campaign, we reported entire books read for our daily report. During the two weeks a total of 1,223 books of the Bible were reported read by the congregation."

Violet and Ruby Heefner and Anna Sudenga closed a campaign April 10 at the Evangelical Church, Holstein, Neb., C. B. Thomas, pastor. There were 26 people converted in the eight-day campaign. Good crowds attended. Miss Sudenga presented an Easter cantata on the last night of the meeting. Through the prayer and Bible study meetings which Miss Sudenga and Miss Ruby Heefner conducted each afternoon, a number of Christians testified of special blessings. On April 12, the party began a campaign at the Methodist Church at Tamora, Neb., where J. R. Hamilton is pastor. There were 22 who came forward during the campaign. Miss Sudenga's Easter cantata was presented at this meeting also. The party held a one-night meeting at the Emmanuel Evangelical Church, where B. Hillier is pastor, and there another soul accepted the Lord.

The Ontario Bible Conference, Fair Haven, N.Y., meets August 2-9 this year with the following speakers: Dr. J. E. Massee, Atlanta, Ga.; Russell Purdy, As-

Moody Bible Institute Monthly

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bury Park, N.J., Mrs. Grace Livingston Hill, Swarthmore, Pa., Lloyd Bryant, New York City. Ralph E. Stewart is the president and director.

Ithaca Church, Wisconsin Bible Conference was held March 19-April 5, with Dr. Samuel E. Long of Indianapolis, Ind., Bible instructor and preacher. Eleven afternoon Bible study services were held. The evening services were given to gospel messages with an expository foundation. G. H. Kintz, director of Christian Education, Richland Center, Wis., says that the work of the Ithaca circuit is going forward under the blessing of God.

The Third Annual Keswick Conference, of Linwood Boulevard Methodist Church, Kansas City, Mo., I. M. Hargett, pastor, will convene June 14-19. The speakers will be Harold L. Lundquist, Dean, Moody Bible Institute; Harlin J. Roper, pastor, Scofield Memorial Church, Dallas, Tex.; Harry Hager, pastor, Bethany Reformed Church, Chicago. For further information address, Kansas City Bible College, Grand Avenue Temple, Kansas City, Mo.

NOTES OF THE EXTENSION DEPARTMENT

Harry McCormick Lintz held a three weeks campaign March 29-April 22, in the First Swedish Baptist Church, Minneapolis, Minn., A. E. Sjolund, pastor. Although amplifying system was installed, enabling them to use the entire building, for the last three services hundreds were turned away. The spiritual results were 89 professing conversion, 400 consecrations, and 300 offering themselves for full time service. Mr. Lintz has an invitation to return with Raymond O. and Mrs. Nelson who were in charge of the singing and young people's work. The pastor wrote: "You have in these three a very fine evangelistic party indeed."

Dr. William P. White and Herbert Lockyer concluded the series of Bible conferences in the Northwest. R. A. Cameron, pastor, First Presbyterian Church, Aberdeen, Wash., writes: "Mr. Lockyer delivered a series of powerful and soul-searching messages dealing with the fundamentals of the Christian faith and practice. Dr. W. P. White, al-

though recovering from an automobile accident, delivered a splendid series of Bible studies on 'Fellowship with God.' Dr. W. M. Robertson, of the Metropolitan Tabernacle of Vancouver, B.C., Canada, wrote: "The afternoon messages on Philippians given by Dr. W. P. White were a source of great blessing to the goodly numbers who attended, and large congregations gathered nightly to hear Herbert Lockyer, whose messages on various biblical themes were of the highest order. The numbers increased daily until on the last evening, when Dr. White gave the closing address of the conference, the building which seats a thousand, was well filled." Dr. J. R. Macartney, of the First Presbyterian Church of Bellingham, Wash., writes: "Besides the many appointments with service clubs, high and normal school groups, Mr. Lockyer gave splendid addresses including five on the Holy Spirit, while Dr. White expounded the Epistle to the Philippians."

Max I. Reich held a series of meetings, March 29-April 3 in the Christian Church of Charleston, Ill., for an interdenominational group of women who meet to study the Scriptures with the help of the Moody Correspondence School. It was Mr. Reich's privilege to speak in a C.C.C. Camp also, with a group of college students training for the teaching profession. Mr. Reich presided at the convention of the Hebrew Christian Alliance, in Moody Church, Chicago, April 5-10. April 12-17 he conducted very encouraging meetings in the Buffalo Brethren Church, the Zion Bethel Church, and the Sitka Baptist Church, all of them near Monticello, Ind. Mr. Reich was preacher April 21-23, at the Pastors Alliance of Kansas Yearly Meeting of Friends, Wichita, Kan. April 26-30 he continued to conduct meetings in Wichita for the University Monthly Meeting of Friends.

The Sunshine Gospel Trio filled engagements in Tennessee at the Methodist Episcopal churches of Sweetwater and Maryville, and in the high school auditorium of Alcoa. In North Carolina meetings were conducted at Asheville, under the auspices of C. K. Turner; in Hendersonville at the First Methodist Episcopal Church; in Tryon at the Baptist Church, and a very interesting engagement with Miss Lucy Peet, former student of the Institute, at a mountain church nine miles from Tryon; in Charlotte, at the Tenth Avenue Presbyterian Church and the First Baptist Church; also in Durham under the auspices of C. S. Norville. In South Carolina they spoke at the Sans Souci Baptist and the Third Presbyterian Churches in Greenville; in the Monarch Presbyterian Church at Union; in Jonesville at the high school auditorium.

Ralph E. Stewart held a series of meetings, April 5-19, in the First Baptist Church of Asbury Park, N.J., at which 25 professed conversion. He also addressed the Christian Men's Business Club, New York City, the Brooklyn Youth Christian Center, the New York Youth Christian Center, and the Youth Christian Center of Bayonne and South Plainfield, N.J.

THE NEW YORK CONFERENCE

This annual conference was held a

month earlier than usual that Dr. Houghton might participate before leaving on his mission to Great Britain in the interests of the Moody Centenary. The President of the Moody Bible Institute was enthusiastically greeted at the opening service, Easter morning, in the Calvary Baptist Church by a large group of his former parishioners. At three o'clock in the afternoon another great audience filled the spacious auditorium, when George Douglas, of Cardiff, Wales, was the messenger. The day was climaxed at the evening hour when, long before the service began, every available seat was taken, and every extra chair possible was crowded into the adjoining wings. When the opening moment arrived, more than 1,800 persons were seated and standing, and hundreds were turned away. A moving message by Dr. Houghton brought many heart decisions.

Monday to Friday, Pastor Douglas ministered each afternoon, and many were the expressions of appreciation for his most

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Bible Conference Center

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July 6-19

Directed by Dr. Roy T. Brumbaugh, assisted by Rev. Harold S. Laird, Dr. Robt. H. Glover, Rev. W. Douglas Roe, Rev. Isaac Page, Rev. Chas. Burkett and Howard Perkins.

For registration and information WRITE—Mr. Charles Burkett, Sec.-Treas., 643 Park Avenue, Collingswood, New Jersey, or R. M. Honeyman, Montrose, Pa.

MINISTERIAL BIBLE INSTITUTE

July 20-30

Speakers will be Dr. Will H. Houghton, who will direct the Institute, Rev. Herbert Lockyer of Liverpool, England, Max I. Reich and Dr. Merrill T. McPherson, Dr. John H. McComb, Rev. H. W. Carlson, song director, Mrs. Carlson at piano.

Special rate to Ministers and full time Christian Workers. Write for information and rates.

GENERAL CONFERENCE

July 31 to August 9

Program: Dr. H. A. Ironside, Director, Mr. A. H. Stewart, Rev. Mel Trotter, Dr. H. W. Bieber, Dr. L. Sale-Harrison, Dr. Wilbur M. Smith, Mrs. Grace Livingston Hill, Mrs. Volney P. Kinne and Miss Frances Bennett.

Music: Mr. Homer Hammontree and Mr. Howard Hermansen.

PROPHETIC CONFERENCE

August 10-16

Directed by Dr. H. A. Ironside, assisted by Dr. L. Sale-Harrison, Dr. Robert R. Fritsch, Rev. Geo. Douglas of Wales, Rev. and Mrs. H. W. Carlson directing music.

BIBLICAL RESEARCH CONFERENCE

August 17-23

Under the direction of Rev. David L. Cooper of Los Angeles. Presents the claims of the Bible and the Christ concerning the Jewish people.

Dr. P. W. Philpott and Dr. Byron H. Jackson, Rev. Milton B. Lindberg, Rev. O. E. Phillips, Rev. W. H. Pike, Mr. E. E. Beck and Mr. James Hurd in charge of music.

MISSIONARIES

Representations from most of the foreign fields, and College singing organizations will appear on the programs.

For information write R. M. Honeyman, Executive Secretary, Montrose, Pa.
Mention Moody Monthly

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offers a full season of spiritual conferences at lowest rates. Eminent speakers. Exceptional music. Forests—lakes—mountains.

Pastors Conference, June 22-26.

School of Methods, June 29-July 11.

Youth Conference, July 26-Aug. 2.

General Conference, Aug. 9-23.

Camp Richard Weber Oliver for boys, July 6-Aug. 23.

Camp Cathedral Pines for girls, July 25-Aug. 23.

Old Orchard, Me., July 19-26.

Jacksonville, Me., Aug. 2-9.

Write for full information

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After June 1 address inquiries to Rumney, N.H.
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June, 1936

1936

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General Conference
July 17th to 26th

Teachers already engaged include:

Drs. H. H. Savage, Geo. Douglas, Everett Harrison, H. A. Ironside, R. Fritsch, Roland T. Phillips, Walter Hughes, Geo. A. MacKenzie, W. L. Pettingill, Dr. Albert Hughes and others.

Missionaries from many fields working among Jews and Gentiles will give addresses daily.

Great Missionary Rally on Last Day

A Rally in Interests of the Gospel to the Jew

Girls Conference, June 26th to July 6th, Directed by Mrs. Helen Powell. Boys Conference, August 1st to 10th, Directed by Rev. Isaac Page, D. D., Young Business Women's Conference, September 5th to 7th, Directed by Miss Mary Phinney.

- Conference Owned Buildings
- Lake Front, Bathing and Tennis
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- Free Tenting Sites

Address for information up to June 1st

Dr. Herbert MacKenzie

1524 East 82nd Street, Cleveland, Ohio

After June 1st,

Box 328, Willoughby, Ohio

Watch this page next issue.

helpful unfolding of the Word of God. The varied evening program had such outstanding Bible teachers as T. Roland Phillips, of Baltimore, Md., and Dr. Wilbur M. Smith, of Coatesville, Pa.

The annual dinner of the New York Fellowship of the Moody Alumni Association was held Tuesday evening. The evening service was held jointly with the Metropolitan Youth Center. Dr. Houghton, as the speaker, brought a challenging message that ended with a clarion call to dedication of heart and life and all. Following the evening service several hundred, including a symphony orchestra, made their way to the boat to bid Dr. and Mrs. Houghton Godspeed on the important task for which they have been commissioned.

FORTHCOMING CONFERENCES

Ben Lippert (near Asheville, N.C.) Bible and Christian Life Conferences, June 15-21, July 11-19, Aug. 1-9, Aug. 11-14, Aug. 15-23.

Beulah Beach (Ohio) Missionary Convention and Bible Conference, July 24-Aug. 2.

Bible Conference Camp, Cooperstown, N. D., June 21-July 5.

Bible Conference for Christian Workers, Bible School Park (Binghamton), N.Y., July 23-Aug. 2.

Big Bear Lake (Pine Knot, Calif.) Bible Conference July 5-Aug. 2.

Camp Pinnacle (Young Women's Bible Training Movement), Voorheesville, N.Y., June 13-Aug. 31.

Canadian Keswick Conference (near Toronto) June 27-Sept. 12.

Central New York (Homer, N.Y.) Bible Conferences: Young People's Conference, July 31-Aug. 7. General Conference, Aug. 9-23.

Cedar Lake (Ind.) Summer Gatherings: Opening Conference, July 3-5.

Mission Covenant of Northern Illinois, July 6-12.

Swedish Free Church of Illinois, July 13-19. Young People's Fundamental Fellowship, July 20-25.

Christian Business Men's Committee, Aug. 1-9. Young People of the Brethren Assemblies, Aug. 15-23.

Special Week with Herbert Lockyer, Aug. 24-30.

Week in Christian Fundamentals, Aug. 31-Sept. 7.

Erieside (Willoughby, O.) Bible Conferences: Conference for Girls, June 26-July 6.

Summer Bible Conference, July 17-26.

Conference for Boys, Aug. 1-10.

Conference for Young Business Women, Sept. 5-7.

Greenwood Hills (Lincoln Highway, between Gettysburg and Chambersburg, Pa.) Bible Conference, Aug. 2-16.

Grove City (Pa.) Bible School, July 26-Aug. 1.

Gull Lake (Mich.) Bible Conferences: June 27-July 4 (James McGinley)

July 4-11 (Max Reich)

July 11-18 (H. A. Ironside)

July 18-25 (Young People's Week, Isaac Page)

July 25-Aug. 1 (Wm. McCarrell)

Aug. 1-8 (Wm. R. Newell)

Aug. 8-16 (M. R. DeHaan)

Hephzibah Heights Conferences (Monterey, Mass.), June 12-14, July 3-5, July 24-26, Aug. 14-16, Sept. 5-7.

Medicine Lake (Minn.) Bible Conference, Aug. 17-31.

Montreal (N.C.) Summer Gatherings: General Missions Conference, Aug. 2-12.

Young People's Leadership School, July 14-21.

Leadership Training School, Aug. 13-27.

Bible Conference, Aug. 20-30.

Ministers Forum, Aug. 24-30.

Montrose (Pa.) Summer Gatherings: Young People's Conference, July 6-19.

Ministerial Institute, July 20-30.

General Conference, July 31-Aug. 9.

Prophetic Conference, Aug. 10-16.

Biblical Research Conference, Aug. 17-23.

Mount Gretna (Pa.) Bible Conference, Aug. 30-Sept. 7.

Mount Hermon (Calif.) Gatherings: Northern California Conference M.E. Church South, Young People, June 20-27.

Young People's Conference, July 13-20.

Federated School of Missions, July 25-Aug. 1.

California C. E. Workers Conference, July 23-29.

School of Sacred Music, July 13-Aug. 7.

Ministers Week and Prophetic Conference, Aug. 9-23.

Sunday School Congress for Officers and Teachers, June 28-July 3.

New England Fellowship Conferences: Pastors and Christian Workers, Rumney, N.H., June 22-26.

School of Methods and Bible Conference, Richmond, Me., June 21-28.

Youth Conference, Rumney, N.H., July 26-Aug. 2.

General Conference, Rumney, N.H., Aug. 9-23.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance, July 31-Aug. 9.

Ontario (Fair Haven, N.Y.) Bible Conference, Aug. 2-9.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.), June 20-Sept. 7.

Ridgecrest (N.C.) Summer Assembly: Summer S.S. Conference, July 19-24.

The Bible and Christian Life Conference, Aug. 16-23.

Siloam Springs (Ark.) Bible Conference, May 24-31.

Southwest Bible and Missionary Conference (Camp Elden, Ariz.), Aug. 6-18.

Stony Brook (L.I.) N.Y., Gatherings: Lutheran Young People's Conference, July 3-11. Revelation's Young People's Conference, July 11-18.

United Presbyterian Eastern Summer Conference, July 18-25.

Conference of National Association of Youth Centers, July 25-Aug. 1.

Interdenominational Young People's Conference, Aug. 2-8.

Revelation Conference, Aug. 8-15.

Prophetic Conference, Aug. 15-22.

General Conference, Aug. 22-30.

Unami Week-End Conference for Young People (near Philadelphia, Pa.), June 26-28.

Victorious Life Conferences, Keswick Grove, N.J., May 29-31, June 27-July 5, July 11-19, July 25-Aug. 2, Aug. 8-16, Aug. 22-30, Sept. 4-7.

Winona Lake (Ind.) Summer Gatherings: Bible Conference, Aug. 12-23.

School of Sacred Music, Aug. 10-22.

School of Theology, July 9-Aug. 12.

Northfield (E. Northfield, Mass.) Summer Conferences:

Student Conference, June 8-15.

Girls Conference, June 22-29.

Missionary Conference, July 6-14.

Conference of Religious Education, July 14-25.

Massachusetts Christian Endeavor Conference, July 27-Aug. 3.

Westminster Choir Summer School, July 28-Aug. 17.

General Conference, Aug. 1-17.

United Presbyterian Conference, Aug. 19-24.

FUTURE ENGAGEMENTS

Harry O. Anderson—May 31-June 21, Los Angeles, Calif.; July, Vancouver, B.C.

Harry Beckman—May 18-31, Perry, Mich.; June 7-21, Kokomo, Ind.

John Carrara—June 6-21, Sandusky, Ohio; July 5-26, Akron, Ohio.

K. L. and Mrs. Finley—May 12-31, Rockford, Ill.; June 1-7, Sandstone, Minn.; June 8-28, Lamont, Iowa.

Oscar Lowry—June, Philadelphia, Pa.

David F. Nygren and Harry W. Bundy—May 17-31, Sanish, N.D.; June 2-14, Stanley, N.D.; June 21-July 5, Wadena, Sask., Can.; July 7-19, Midale, Sask., Can.; Aug. 30-Sept. 13, Strandburg, S.D.; Sept. 15-27, Summit, S.D.; Sept. 29-Oct. 11, Salem, S.D.

Sara C. Palmer—June, July, August, Tunkhannock, Pa.

W. E. Pietsch—June 1-6, Bloomington, Ill.; June 7, St. Louis, Mo.; June 10-30, Los Angeles, and Long Beach, Calif.; July 1-10, Mt. Hermon, Calif., and Portland, Ore.; July 12-26, Tacoma, Wash.; July 27-31, Seattle, Wash.; August, Chicago, Ill.; Grand Rapids, Mich., and Wisconsin.

F. E. Rueckert—June 29 and Aug. 18, Lewisburg, Ill.

L. C. Robie—June, Moshierown, Pa.; July, Charleston, W. Va.

Sylvester Sanford—May 18-31, Miller, Neb.; June 1-14, Ord, Neb.; June 15-28, Frankfort, Ind.; June 30-July 12, Hastings, Neb.; July 27-Aug. 9, Hatfield, Mo.; Aug. 10-23, San Carlos, Ind.; Sept. 14-27, Broken Bow, Neb.; Sept. 28-Oct. 11, Shelly, Neb.; Oct. 12-25, Geneva, Neb.; Oct. 26-Nov. 8, Shelton, Neb.; Nov. 9-22, Lincoln, Neb.; Nov. 23-Dec. 6, Cheney, Neb.; Dec. 7-20, Dubois, Neb.

Gipsy Smith, Jr.—May 31-June 7, Cleveland, Ohio; June 14-28, Danville, Ky.; Aug. 2-16, Calhoun, Ga.; Aug. 23, Winona Lake, Ind.; Aug. 24-30, Indianapolis, Ind.; Sept. 20-Oct. 4, Butler, Pa.; Oct. 11-25, Fort Smith, Ark.; Nov. 1-22, Fairbury, Neb.

O. W. Stucky—May 17-31, Charlevoix, Mich.; June 28-July 12, Detroit, Mich.; July 19-31, Chicago, Ill.; August, Detroit, Mich.; Sept. 13-27, Jones, Mich.; Oct. 4-18, Kankakee, Ill.; Oct. 15-29, Niles, Mich.; Dec. 6-20, Plymouth, Mich.

Vern Bruch Evangelistic Party—June, Los Angeles, Calif.; July, Long Beach, Calif.; August, Winona Lake, Ind.; September, Newark, N.J.; October, Toronto, and Oshawa, Can.; November, Eaton Rapids, Mich.

Anthony Zeoli—May 31-June 14, Huntington, W. Va.

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Gospel of Salvation, by Peter Van Dyk.

The eight expository sermons contained in this book aim to give a sound interpretation of the text, and they are practical in that they aim to make an equally sound application of the exposition to life. Repetition of the thought does not lend itself to conciseness, but leaves no doubt as to the author's meaning. 148 pages. $7\frac{3}{4} \times 5\frac{1}{2}$ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

Songs of the Saviour, by Carey Bonner.

Eighteen sacred songs, words by various authors, and music by Carey Bonner, comprise the contents of this attractive book. "The verses all have one common theme—the character and person of our divine Lord, with chief emphasis on His redeeming grace." We have quoted from the Foreword, and can further add that the music is high grade and well wrought. Solos and duets abound, and each number has its instrumental score. 64 pages. $10\frac{1}{2} \times 7$ inches. Pickering and Inglis, London. Paper, 60 cents; cloth, 75 cents. W.M.R.

Bible History References, by F. Ruprecht.

Those who are familiar with the first volume of these explanatory notes on the lessons embodied in the "Comprehensive History for Lutheran Schools," will anticipate and appreciate the New Testament contribution. There can be no doubt regarding the outstanding usefulness of a work of this kind for teachers in the Church School. The text itself offers the references in a compact and condensed form, that will appeal to the busy teacher. The divisions are short and to the point. The pictures, charts, lists, maps and archaeological notes are sufficient for all the requirements of an ordinary school. As it has been prepared largely for the parochial schools of the Lutheran Church, the frequent references to the catechism and the hymn book will be expected and understood. 624 pages. $7\frac{1}{2} \times 5$ inches. Concordia Publishing House, St. Louis. \$2.75. C.H.B.

The Psychology of Adolescence, by Fowler D. Brooks.

The stated task of this book is to describe adolescent nature, growth, and development so as to facilitate both reliable prediction and suitable guidance and control of behavior during the teens. This purpose has been carried out in a comprehensive and scholarly manner. The results of many hundreds of individual investigations have been assembled and organized into usable form. Careful observation, accurate measurement, and critical interpretation of data are the basis of stated conclusions as to the physical, mental, moral, social, and religious regimen to which youth must be subjected and which they must follow if the best results in the development of human personality are to be attained. The author is scientifically sane in avoiding the extremes of many present-day writers on the subject of adolescence. Several widely accepted theories are shown by objective evidence to be groundless. The book is on the college textbook level. Parents and teachers in earnest about understanding the nature and problems of their charges will find a wealth of reliable material. The purpose of the book does not enter the spiritual, but stays in the realm of the natural and physical. Though it is not the basis for conclusions, we regret that there are statements which indicate that the author accepts the theory of evolution. 652 pages. $7\frac{1}{2} \times 5$ inches. Houghton Mifflin Company, New York. \$3.00.

J.E.C.

Dr. William H. Hockman

June, 1936

Calvinism and Social Problems, by Edward J. Tanis.

Calvin's mastery in theology has hindered most people from perceiving his leadership as a social reformer and student of economic questions. He was free from Luther's mediaeval disapproval of private property and the loaning of money at interest, and at Geneva he devised a municipal weaving factory for the local unemployed.

This little treatise seeks to examine and apply to our day the basic Calvinistic principles of God's sovereignty and man's stewardship, sharply distinguishing social reform from the social gospel, and also condemning communism and fascism, as well as monopoly of natural resources. The author does not expect an ideal society before Christ returns. In his judgment of capitalism we may not all concur, but his book merits careful study.

103 pages. $8 \times 5\frac{1}{2}$ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.E.S.

Daniel the Prophet, by Mildred Duff and Noel Hope.

The story of Daniel is given in a fascinating style which vividly pictures the characters and their surroundings. Pictures and inscriptions from ancient Babylonian monuments increase interest and comprehension of this historical, biographical narrative. Because it is colorful and simple, yet scholarly, it will interest the young Bible student.

96 pages. 7×5 inches. Zondervan Publishing House, Grand Rapids. 35 cents. J.E.C.

Taken Unawares, by John MacBeath, M.A., D.D.

Here are a dozen expository studies tempered by a fine mind. An unexpected view of truth so stimulating to the thoughtful reader, frequently emerges as the writer, a Keswick speaker and the author of a dozen books, develops his themes. Illustrations drawn from biographical literature give added charm to the mature thinking and scholarly treatment which marks this book.

111 pages. $7\frac{1}{2} \times 5$ inches. Pickering and Inglis, London. 40 cents. J.R.R.

The Evidences of Immortality, by Dr. Harry Rimmer.

After reading this book we heartily endorse the summary of it which appears on the jacket. "With inescapable logic Dr. Rimmer sets forth the evidences for immortality, refuting the false witness of spiritism as well as the attacks of critics. Many tomes have been written on this question, but none have demonstrated more conclusively and brilliantly the Christian certainty of immortality."

The chapter headings are: The Light of Reason; The Borderland of the Supernatural; The Danger of a Satanic Delusion; Factual and Historical Demonstration; The Resurrection of Jesus Christ; The Light of God's Word.

114 pages. $7\frac{3}{4} \times 5\frac{1}{2}$ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. J.R.R.

Depressions and Their Solution, by C. M. Garland, B.E., F.R.S.A.

The object of this book, in the words of the author, is "to present the economic, moral and philosophical aspects of the problem of depression, and to point out measures that can be adopted and which will eliminate in a large measure future disturbances of the character of those we have been passing through." The author seems to think the problem is an exceedingly simple one, but while contending that it is fundamentally a moral one, fails to take into consideration the fact that the political and social order is a composite of moral personal beings. He fails to realize the fact that the human personality is grossly perverted by sin, and that in order that his moral nature might properly function, he needs the transformation which is only possible through the saving grace of the Lord Jesus Christ. This he entirely ignores and even repudiates, declaring that as soon as intelligence comes in, religion goes out.

187 pages. 9×6 inches. The Guilford Press, Chicago. \$2.50. P.B.F.

Universal Messages by R. C. Campbell.

The author has a flair for superlatives. His style is forensic and the effect of these sermons on an audience would be greater, we opine, than their influence in cold print. Still the deeper one gets into the book, the more one is grateful to the writer for his forceful expousal of sound orthodox Christianity. A judicious use of illustrations enhances the value of the work.

163 pages. 7 $\frac{3}{4}$ x5 inches. Boardman Press, Nashville. \$1.00. J.R.R.

Chappell's Special Day Sermons, by Clovis G. Chappell.

One feels as he reads this collection of sermons, that he is sitting at the feet of one who is not only a master of homiletics, rhetoric, anecdote and illustration, but also one whose life and ministry have been enriched by experience controlled by the Holy Spirit. Therefore when we read such phrases as, "He told men that they were all the sons of God, that it was every man's privilege to call God 'Father,'" we desire to attribute it to unfortunate expression rather than erroneous conviction. Preachers and Christian workers will find here a veritable mine of rich treasure for stimulating reading and for practical use.

204 pages. 7 $\frac{1}{2}$ x5 inches. Cokesbury Press, Nashville. \$1.50. W.P.L.

A System of Christian Evidences, by Leander S. Keyser.

We are glad to recommend this sixth edition, revised, of this excellent book. For those who are not acquainted with the author, we might say that he is one of the most

able defenders of the faith. His book is in five major divisions: Part I, General Notes and Principles; Part II, The Bible a Special Divine Revelation; Part III, Christian Theism and Opposing Theories; Part IV, The Doubter and His Difficulties; Part V, The Failure of Infidelity. The book is thorough in its treatment, and adaptable for the classroom or for private reading.

300 pages. 8x5 inches. The Lutheran Library Board, Burlington, Iowa. \$2.25. K.S.W.

Bible Study—Pupil's Manual, Part II.

Attention has already been called to the Bible Study Courses being prepared for the National Union of Christian Schools. This manual is planned for the fifth and sixth grades. Its contents cover the history of the children of Israel from the exodus to the reign of Solomon. Each lesson has an introduction, a series of questions, memory work, and lesson helps. Both illustrations and maps are provided, the latter being arranged for expressional activities. A geographical index enables the pupils to locate every point on the map. This Work Book Series will be found especially valuable for classes in the Week Day Church School.

73 pages. 8 $\frac{1}{4}$ x5 $\frac{1}{2}$. National Union of Christian Schools, Chicago. 40 cents. C.H.B.

Forty Happy Years in Japan, by George P. Pierson and Ida G. Pierson.

Missionary books on Japan for the most part have been written by those familiar with life in central and southern Japan, so that this account of work in the northern island of Hokkaido, where the Ainu people still are

found, is of special interest. These aborigines are rapidly becoming extinct, not because of the rigor of the climate or the encroachment of civilization, but from their hopeless bondage to rice whiskey. The work of these two consecrated missionaries has been greatly blessed of God, and the spiritual awakenings they have experienced—especially the great prison revival in which 500 out of 844 prisoners were converted—reads like a record of apostolic days. The reader will enjoy the picturesque and often humorous descriptions of country and people, but even more, the Christian fellowship of the authors.

130 pages. 7 $\frac{1}{2}$ x5 inches. Fleming H. Revell Company, New York. \$1.25. C.H.B.

The Work of the Holy Spirit in the Book of Acts, by J. M. Davies.

In these days, when so much attention is being given to the book of Acts, and so much controversy is centering in this portion of Scripture, it is refreshing to read such a booklet as this. The author combines in an unusual way, clear doctrinal teaching with devotional and inspirational material. He classifies the fifty-three references to the Holy Spirit in Acts into seven groups, those relative to the Saviour, the Scriptures, the Sanctuary—the Church, Salvation and the Saints, Service, the Saints That Sinned, Stiff-necked Israel and the Sinner.

48 pages. 6 $\frac{1}{2}$ x4 $\frac{1}{8}$ inches. John Ritchie, Kilmarnock, Scotland. 10 cents. W.P.L.

The New Deal in the Light of the Bible, by Arthur C. Zepp.

Much has been written concerning the economic and administrative policies of the "New Deal" in the light of the constitution and history, but this little book seeks to deal with the question in the light of God's Word. The author has assembled much important and interesting material, and has presented it in a clear and concise manner.

Some readers may question, and perhaps rightly so, the accuracy and appropriateness of several interpretations and applications of Scripture passages employed, but in general, the work demonstrates the author's keen diagnosis of the ailment, and knowledge of the remedy. Particularly valuable in our opinion is Chapter VII, "The Economics of the New Testament."

71 pages. 8 $\frac{1}{4}$ x5 $\frac{1}{2}$ inches. Laurel Press, Chicago. 50 cents. W.P.L.

The Making of a Pioneer, by Mildred Cable and Francesca French.

These two gifted writers have a theme after their own heart in the rugged service of Percy Mather, who pioneered in the great field of Chinese Turkestan, where they themselves have spent many strenuous years. Percy Mather went out to China with the China Inland Mission in 1910. After three years of arduous labor in the Province of Anhwei, his soul felt the call of the great unevangelized Northwest, where George Hunter had for many years been toiling alone. His offer for service in that faraway territory having been accepted by the mission, he set out on the long journey with only a meager bit of baggage, and reached the city of Urumchi five months later.

The story of Mather's life work is part of the story of one of the most strenuous and romantic bits of evangelism in the history of missions. Urumchi is literally at the heart of the Orient. The fringe of the Orient, as seen in Shanghai, Bombay, Bagdad, Istamboul, is semi-modernized. But up at the cross-roads of the old caravan routes in Turkestan, conditions are not so very different from what they were a thousand years ago. Hardships, dangers, and privations are commonplace; the romantic and heroic abound. Mather passed to his reward in 1933, followed a few days later by one of his younger fellow workers, Dr. Emil Fischbacher, both of them succumbing to the terrible conditions resulting from a violent military uprising. The volume is full of thrills and inspiration, and throws out a trumpet-like challenge to Christian young men.

288 pages. 7 $\frac{1}{2}$ x5 $\frac{1}{4}$ inches. Frederick Stoke Company, New York. \$2.00. W.H.H.^t

^tDr. William H. Hockman

Moody Bible Institute Monthly

CEDAR LAKE CONFERENCE GROUNDS CEDAR LAKE, INDIANA

Grounds open July 3 with conferences continuously till Labor Day, in the following order—Mission Covenant, Free Church, Fundamental Young People, Cedar Lake 10 day Girls' Camp for \$10.00, Christian Business Men's Committee, Cedar Lake Boys' Camp 10 days for \$10.00, Young people of the Brethren, A week with Dr. Lockyer, and the Fundamental Week.

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MOODY MONTHLY

announces that

For the JULY ISSUE 3 Feature Articles are scheduled:

Spirit Manifestations—a word of warning by Rev. George Douglass, Cardiff, Wales.

Capital Punishment—Is It Justifiable? by S. Rutherford Loizeaux.

Italy and Ethiopia, by Rev. L. Sale-Harrison, D.D., Sydney, Australia. This is the Second Article of the Series Dealing with the Great National and International

Movements in the Light of the Word of God. In this Second article of the series you will read how prophecy is being fulfilled today.

Many Other Articles of special interest and merit go to make this an outstanding issue of our magazine year.

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MOODY MONTHLY

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Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

RECENT SPECIAL SPEAKERS

Rev. Carlisle L. Hubbard, D.D., pastor, First M.E. Church, Cleveland, Ohio; Dr. Walter L. Wilson, Kansas City, Mo.; Rev. Charles A. Roberts, executive secretary, Hunan Bible Institute, Hunan, China; Mrs. Charles B. LeFevre, missionary, Christian and Missionary Alliance, Chile, S.A.; Miss Bessie Stevenson, missionary, Africa Inland Mission; Rev. J. C. Hoover, Denver (Colo.) Jewish Mission; Joseph A. Davis, secretary, Inland South America Missionary Union.

ease." With characteristic energy and clarity he defined the everlasting gospel as meeting every requirement for man's regeneration and welfare in every age. He scrutinized and diagnosed present ailments, dealt with proposed remedies, such as Communism, Fascism, and the New Deal. Of the "abundant life" promised by the New Deal, he said, "What a travesty to take these words with all their rich meaning from the lips of Jesus and to make men believe that the abundant life consists of bread and meat and houses and lands!"

The power of the old gospel, the power of God unto salvation, was cited in the career of Dr. Wilfred T. Grenfel, and others, and the revealing message of the parable of the man who had two sons was inspirational and assuring.

In the absence of President Houghton, Dean Lundquist presented diplomas to graduates named below for courses completed:

Evening School—General Course: Mrs. Max A. Barton.

Day School—General Course: Ellen Emaline Bolen, Anna Margaret Grenzebach, Marguerite Edna Gribble, Mildred Myrtle Hartman, Viola Christina Hartmann, Vera Reland Marbaugh, Phyllis Ruth Murray, Ernest Miller Cooke, Earl Frank Dodson, Paul Edmund Eagan, Wesley E. Fornwalt, Benjamin A. Hutchinson, Cecil Chambers Latta, Roy Simon Newlin, Fay R. Parker, Richard MacDowell Rohland, Jay Ellwood Wheeling.

Missionary Course: Winifred Hazel Borroughs, Myrtle Alvina Carlson, Sarah Blanche Nesbitt, Ruth Lois Smith, Mrs. Albert H. TerMeer, Opal Lucille Wall, Grace Elizabeth Whitlock, Bertram Lyle

Chappell, Clifford Anthony Curtis, Harold Randolph Oilar, Cullen I. K. Story, Albert Herman TerMeer.

Christian Education Course: Sarah Elizabeth Braddock, Leone Tyler, Franklin Lewis Prestidge.

The last three-month period report of certificates granted by the Correspondence School for completed courses indicates that 647 were sent out to thirty-seven states of the Union, and to nine foreign countries.

STUDENTS OF OTHER DAYS

A. R. Hanson '23, pastor of the First Baptist Church, Plainfield, Ill., assisted Roy W. Harrington '32, pastor of the Highland Parkside Mission, Joliet, Ill., in a one-week pre-Easter evangelistic meeting, which resulted in two conversions and eighteen reconsecrations. Mr. Harrington had charge of the music.

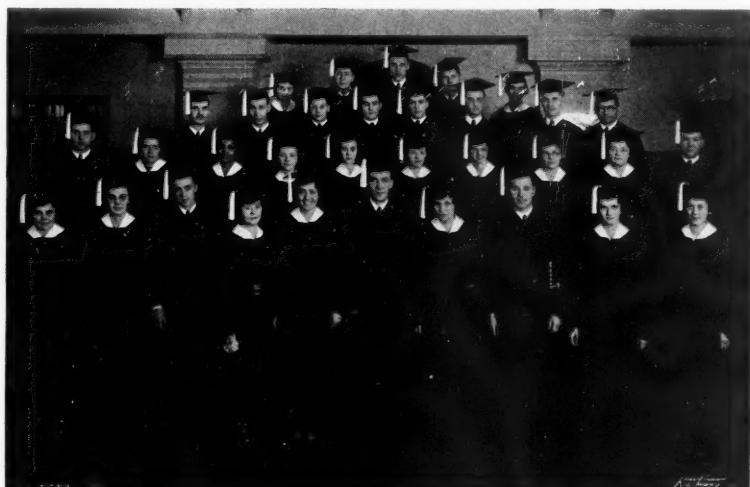
William Ward Ayer '19, who has been serving the Philpott Tabernacle at Hamilton, Ont., Canada, since 1932, has accepted a call to the Calvary Baptist Church, New York City, and will begin his work the first of June.

Edith H. Holman '28, after five years of service in Kijabe, Kenya Colony, East Africa, is now spending a time of furlough at her home in Winnipeg, Manitoba, Canada.

Ethel E. Paulson '24, left Chicago on April 20, to return to her work for the Lord in Central America.

Jane A. Baxter '35, writes from her home at Westmont, Morningside Road, Aberdeen, Scotland, that she has been accepted by the British Board of the Africa Inland Mission for service in Kenya Colony, Africa, and looks forward to sailing in the early fall.

Mrs. Ralph E. Stewart (Margaret Alice Eavey '20) is engaged in Bible teaching work, having been in a meeting at the Baptist Church, Sunbury, Ohio, from May 3 to 10. The meetings were sponsored by the young people and women of the church. Other engagements follow. Mr. Stewart '19, is now connected with the Extension Department for Bible conference and evangelistic work.



Graduating Class April 1936

Dr. Hubbard announced as his theme, "An Ancient Remedy for a Modern Dis-

June, 1936

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Leslie Van Inwegen '35, went immediately after graduation to Dash Point, Wash., to serve as pastor of a church that had been closed for five years, and to assist Edwin Hurd '34, and Mrs. Hurd (Bernice Schaefer '34), with their work at American Lake and Tacoma, Wash. In January, 1936, Mr. Van Inwegen was called to the United Presbyterian Church at Glencullen, Ore., where he is now serving as pastor. He requests the prayers of friends.

Grace B. Bennett '24, missionary to Venezuela, under the Mid-Missions since 1929, has been at the Upata station since 1933, most of that time alone. She praises the Lord for the way He has sustained and used her in that sadly neglected republic, and requests prayer for Venezuela and for more workers there.

William E. Kuhnle '35, conducted a two weeks' series of meetings in the Maple Street Baptist Church, Manistee, Mich., during the month of April. He had charge of the music and did the preaching, and the Lord blessed the meeting with a number of conversions and consecrations.

R. M. Booth '12, is engaged in the music and radio business at Lamar, Colo., after some ten years in evangelistic work. He writes, "I direct the choir at the M. E. Church, do some private teaching, and try to get away for a couple of meetings or more each winter."

Dr. E. E. White '01, 1214 Twenty-fourth St., Parkersburg, W. Va., rejoices in the fruitful revival recently held in his church, the Dudley Avenue Baptist, with Evangelist John Hamilton assisting. Dr. White has since given aid in a revival meeting at Spencer, W. Va.

E. J. Morgan '32, 5947 East Fourteenth St., Kansas City, Mo., has recently entered upon the third year of his pastorate of the Centropolis Baptist Church. Easter Sunday attendance at the Bible School broke all records, a total of 1,052.

Edward Morrow '27, and Mrs. Morrow (Marguerite Ros '25), S.I.M., Zinder, Niger Colony, Fr. W. Africa, write: "Our cook, Yahaya, professed conversion several months ago. This means that he is the only convert from Mohammedanism in Zinder and in all the territory for many miles around." Do you wonder that they ask prayer on his behalf?

G. Erma Motter '32, includes in a recent letter a number of news items that give real joy and delight. God's blessing is resting on her field of service. Address: Chavuma, Balovale P.O. Northern Rhodesia, C. Africa.

Mrs. Joseph Thacker '97, was a recent visitor at the Institute. Since the death of Mr. Thacker '97, February 1, 1934, she has been living with her daughter and doing missionary work in the Isle of Pines off the south coast of Cuba.

Anton C. Anderson '16, and Mrs. Anderson '16, Tshene, Mangai-Etat, Sur Kasai, Congo Belge, W. C. Africa, writes: "You will rejoice with us that on the first Sunday of December we had the great joy and privilege of baptizing thirty-eight more natives who have accepted the Lord Jesus Christ as their personal Saviour." Fifty-six other candidates are being further instructed.

Ruby V. Thompson '16, home on furlough from China, spent some happy weeks

attending classes at the Institute from the middle of January to the first of April, when she returned to her home in Nevada, Iowa, where her aged parents live.

Pearl M. Galloway '32, C.I.M., Shucheng, Anhwei, China, is making progress in language study, and meanwhile is serving in many ways.

Harry L. Cox '32, S.I.M., Kano, Nigeria, W. Africa, has been ordered home for medical treatment. While much disappointed in having to leave the field, he is confident that the Lord is leading, and is happy in His will.

Arthur Sangston '98, 2115 Willow St., Wesleyville, Pa., has for sometime been unable to carry on evangelistic work to which he devoted so many fruitful years, but he is greatly enjoying reading the MONTHLY, and lives over his months at the Institute in grateful memories of the men of God who were his teachers—Moody, Torrey, Gray, and others. He has vivid recollections of the Moody revival in Baltimore when he was a lad. P. P. Bliss was the song evangelist.

(Continued on page 536)

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REACHING THE YOUNG

During the past month Theresa Worman, who has charge of our children's work, prepared and sent out hundreds of copies of a leaflet written especially for boys and girls. This leaflet contains a picture of the K.Y.B. (Know Your Bible) Club and Story Time Group, together with a letter to boys and girls in which the way of salvation is made clear and an appeal for Christian living presented. This leaflet also contains a letter to pastors and parents urging their co-operation in interesting the boys and girls in the Bible and in making Christ known and loved by them in the Central States area through the medium of W-M-B-I.

A new feature has been added to our children's programs which we feel will be helpful to Christian parents and teachers. It is called a "Book Service for Boys and Girls," and is presented during both the Story Time Hour and the Know Your Bible Club program by Ann Ekings, a graduate of Wheaton College, and a present student at the Moody Bible Institute. With vacation close at hand, and mothers and Christian workers facing the problem of giving children something worth while to occupy their time, Aunt Theresa has thought it a valuable addition to her programs. Books suitable for different age groups are reviewed and an attempt made to make our young listeners "Christian literature-minded." We are happy to extend to our Moody MONTHLY readers an invitation to share the benefits of this service. Address Aunt Theresa, Station W-M-B-I, 153 Institute Place, Chicago, Illinois.

In the picture shown on this page you see Aunt Theresa with her group of assistants. The boys and girls in the picture

are sons and daughters of present students at the Institute. Kitty (Katherine Walker) is at the piano, and standing behind her is Edna Stephenson, who has charge of the musical part of the program. The children are trained in the singing of choruses and gospel hymns, and also have the privilege of hearing Miss Stephenson's voice, for each week she presents an old favorite hymn, that the children may come to know and appreciate the old hymns of the Church. Another interesting feature is an episode, prepared by Adelaide Houghton, in which she takes the part of "Grandma," and Lawrence McGuille, shown beside her in the picture, takes the part of "Grandpa." Missionary stories are read each week by

Ruth Anderson, with a view to getting our listeners interested in missionary activities.

Following are a few extracts from letters received from boys and girls:

"Dear Aunt Theresa:

"I received the picture and story you sent me and I liked them very much. Thank you for them. I have never been to the studio, but I hope to go some day. Aunt Theresa, you know how I enjoy doing my Bible work, although I do get some of it wrong. My mother enjoys it as much as I do. I read the story of 'Old Bust Me Up' and I wished it had been longer because I like to read good stories." —Chicago.

Numbered among our listeners are many sick and crippled children, who find delight in our programs.

"Dear Aunt Theresa:

"I am coming to you and asking you to pray for me. My daddy and mother are taking me to Mayo Brothers clinic. I cannot walk or sit alone and I am nine years old, and have to be carried all



Know Your Bible Club and Story Time Group

MONTHLY PROGRAM OF STATION W-M-B-I

Eastern Standard Time

Sunday, June 7, 14, 21, 28

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Music and Message

Monday, June 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour—Howard A. Hermansen
11:30 A.M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:40 P.M.—"Ministry of the Printed Page"
4:00 P.M.—Auditorium Lecture
5:00 P.M.—Music and Message
6:00 P.M.—Sunset Hour

Tuesday, June 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—Classroom Broadcast
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce
3:30 P.M.—"I See by the Papers"—Mr. Loveless
4:00 P.M.—Auditorium Lecture

Wednesday, June 3, 10, 17, 24

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Midday Gospel Hour
3:00 P.M.—Sunday School Lesson—Iris Ikeler McCord
3:30 P.M.—Question Hour—Mr. Loveless
4:00 P.M.—Auditorium Broadcast
5:00 P.M.—"Album of Sacred Classical Music"
5:30 P.M.—Boys and Girls Program—Theresa Worman
6:00 P.M.—Sunset Hour

Thursday, June 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Hour—John R. Riebe
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:30 P.M.—Home Hour and Short Stories—Mrs. McCord
4:00 P.M.—Auditorium Lecture

Friday, June 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible—Mrs. McCord
11:05 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—John C. Page
3:30 P.M.—Music
3:45 P.M.—"The Jew"—Rev. Solomon Birnbaum
4:00 P.M.—Auditorium Lecture
5:00 P.M.—Scandinavian Service—Prof. Frank Earnest
5:30 P.M.—Music
6:00 P.M.—Sunset Hour
12:00 P.M.—Midnight Hour

Saturday, June 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club—Miss Worman
11:00 A.M.—Teen-Age Bible Study—Miss Worman
11:15 A.M.—Church School Period—Clarence H. Benson
11:35 A.M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Music
12:30 P.M.—Message
3:00 P.M.—Special Music
3:30 P.M.—Radio School of the Bible—Mr. Loveless
4:00 P.M.—"Mother Ruth"—Mrs. McCord
4:30 P.M.—Foreign Language Service

over. I like your Story Time program very much."—Delavan, Wis.

"Dear Aunt Theresa:

"I got your letter with the new picture of the Know Your Bible Club and Story Time Group. I was glad to re-

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9, 1936

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Dr. Albert Hughes

Dr. R. R. Fritsch

Rev. Isaac Page

Rev. and Mrs. David Gillespie.

Boys' Camp—10 days, \$10.00

August 10 to 20, 1936

Inquire Pres. J. E. Whitney, Peckville, Pa.

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JUNE 1936 ISSUE "PROPHETIC MONTHLY"

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Radio now speaks in Hebrew, the language long dead; Shaping the Roman Empire; A Manifesto by Fundamental Leaders; Powers of darkness talk over light rays; Modernists would banish the word "missions"; Father Divine and "sweet wind"; Nazi re-write of Sermon on the Mount; Networks—Red and Brown; Fools Gold and the New Deal; Epoch of intellectual dishonesty; Will there be one visible church? Many other vital articles in JUNE issue out May 20. You'll thoroughly enjoy every number of Prophecy. \$1 yr. in U. S.; Foreign \$1.15. 10c copy

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ceive it. I wonder if you could send me the alphabet verses, which you are giving to the boys and girls. I have my Bible questions answered, and am sending them to you. You told about some boxes we could get to save for a correspondence course. I should like to have one, as I want to save for one. When I graduate from high school and am of age, my mother and father say that I may come to the Moody Bible Institute. I am very anxious for that day to come."—Gary, Ind.



FOREIGN LANGUAGE BROADCAST

Through the month of June, the foreign language broadcasts will be as follows: June 6, Albanian; June 13, Greek; June 20, Russian; June 27, Chinese. Let prayer continue that these broadcasts may prove a rich blessing to many hungry hearts.

INSTITUTE AND ALUMNI

(Continued from page 534)

Lena DeLang '23, writing from Balaka, Mangai-Etat, sur Kasai, Congo Belge, Africa, interprets one problem thus: "These poor boys are trying to preach to them three or four times a day, instead of giving them more of the Word to memorize and depending upon the Holy Spirit to do the work." She thinks Scripture memorizing on mission fields of even greater value than "at home."

Loya Sutherland '05, writes of revival interest and spiritual advancement in the church that he serves at Plymouth, Mich.

BORN

To M. M. Hagood '28, and Mrs. Hagood, a son, Malcolm Neal, April 14. Mr. Hagood is associate pastor of the Ross Avenue Baptist Church, Dallas, Tex.

To Martin Heide and Mrs. Heide (Ann C. Stromstad '34), a son, Philip Wendell, April 18.

To W. J. B. Tate '28, and Mrs. Tate (Hulda Carlson '28), a son, James Bennett, December 10, 1935, Outlook, Sask., Canada.

To Charles L. Young '30, and Mrs. Young (Thilda Lindholm '29), a son, Paul Daniel, February 3, Louisville, Ky.

MARRIED

Charles R. Furl and Grace LaRose Crawford '36, April 11, North Point, Pa.

AT REST

Ruth Chadbourne '94, whose home had been at 1619 N. Weber St., Colorado Springs, Colo., was called into eternal rest on January 24. In February, 1897, she entered upon missionary service in Central America, but returned after five years with broken health. She then gave herself to work among the Mexicans in Los Angeles, and later to the same type of work in Colorado Springs.

Mrs. Hjalmer Ekblad (Selma Marie Nelson '22) went to be with the Lord on March 4, from her field of missionary service in Suiyuan, China.

Mrs. David A. Downin, Jr. (Marion F. Dimmick '31) was on April 26 called after the glorious presence of her Lord, after but a few months of happy married life. Mr. Downin '32, is serving as a pastor at Jersey Shore, Pa.

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